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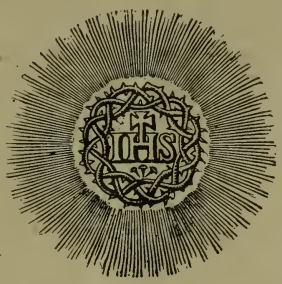
THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XXIX.



WOODSTOCK COLLEGE

1900.

FOR CIRCULATION AMONG OURS ONLY.

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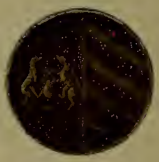
ST. LOUIS.

CINCINNATI.



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ST. MARYS

DETROIT

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OMAHA

THE

WOODSTOCK LETTERS

VOL. XXIX. No. 1.

THE BADGE OF LOYOLA

AN EMBLEM FOR THE COLLEGES OF THE SOCIETY.

While the American Catholic Congress, held in Baltimore, Nov. 11–12, 1889, was in progress, the representatives of the Alumni Associations of our colleges in the United States who were present at the congress, met for the purpose of deliberating upon subjects of common interest. It was the first time, as far as we know, that our Alumni Associations came together, and it was recognized by those present that such a meeting, and above all some permanent union of all the Jesuit Alumni Associations, would afford opportunities for much good. At this meeting it was proposed that a badge, or button, significant enough to indicate the wearer as a Jesuit student or alumnus, be adopted by all our colleges. The suggestion, warmly advocated by Dr. Conde B. Pallen—the delegate for St. Louis University—was approved, but no steps were taken to put it into execution and so the matter dropped.

In the spring of 1895 St. Ignatius College, Chicago, again took up the idea and a design for such a badge was submitted to the consultors of the Missouri Province. It met with their approval, but no immediate action was taken to have all the colleges adopt it. However on the occasion of its Silver Jubilee, June 24, 1895, St. Ignatius College, Chicago, adopted this badge in the form of a college button suitable to be worn by its students and alumni. The design consisted in an adaptation of the coat of arms of the Loyola family in the time of St. Ignatius, and such an adaptation as would appeal to the

students and graduates of all our colleges. For the design was chosen by Father James F. X. Hoeffer—at that time Rector of St. Ignatius College, Chicago—not merely for that college, but with a view to its general adoption, with suitable modifications, by all the colleges of the Society in this country. For this purpose the arms of the house of Loyola were so adapted that, though the figures and form of the coat of arms were retained by all the colleges, the coloring was changed and such other modifications were introduced as would make the button distinctive of the college. Thus the button of each college would serve a double purpose,—to identify the wearer as a Jesuit student or alumnus and to distinguish him as a student or alumnus of a particular college. That this movement is rapidly growing into favor is evident from the fact that the close of the scholastic year of 1898–'99 saw the button — different in minor characteristics, but one in its chief features—adopted by all the colleges of the Missouri Province.

Our illustration [1] shows in the centre the arms of St. Ignatius and around it the adaptations made for the seven colleges of this province.

The coat of arms of the Loyola family at the time of St. Ignatius is well known from a description given by the saint's elder brother Don Martin. The family was known, as is the custom in Spain, by the paternal and maternal family name—Oñaz y Loyola. The family of Loyola and its arms goes back to at least the tenth century, but in 1261 the inheritance was held by a lady Doña Iñes de Loyola, who espoused Don Lope de Oñaz, belonging to a family not less noble than Loyola and whose estates were not distant from it. The two families thus united preserved their names of Oñaz y Loyola and the armorial bearing of both families. The arms of the Loyola family, represented on the left, consisted of two gray wolves with a kettle suspended from black pot-hooks, the wolves holding the kettle between them. The wolves and the pot answered to the name of the family, as "lobo" (the Spanish for wolf) and "olla" (Spanish for pot) were united into "Lobo y Olla" (the wolf and the pot) and this contracted into Loyola. A wolf was the device of the Ricos homines—the nobility—and the whole design was taken to represent the generosity of the house of Loyola. "For the country peo-

[1] This illustration was drawn and colored by Mr. Francis J. Kemphues, S. J., a theologian of the Missouri Province, and the engraving and embossing by Messrs Mermod and Jaccards of St. Louis, Missouri.

ple still full of remembrance of Ignatius and his ancestry, relate, that this name was given in those feudal times when great lords made war upon one another with a band of followers, whom they were bound to maintain; and this the family of Loyola used to do with such liberality, that the wolves always found something in the kettle to feast on after the soldiers were supplied." The house of Oñaz—on the right of the shield—was represented by seven red bars on a field of gold. This was a mark of great honor as it was granted to the house of Oñaz by the King to wear these seven bands on their shields as a mark of the bravery of seven heroes of the family, who so distinguished themselves in the famous battle of Beotibar in 1321 where 800 Spaniards defeated 70,000 French, Navarrese and Gascons.[2]

We subjoin the description as given by St. Ignatius' elder brother Don Martin Oñaz y Loyola. It will be seen he gives the preference to the family of Oñaz, both on account of being the paternal line and of the seven heroes of Beotibar being recorded on its shield by the seven bars. There seems to be some doubt whether in directing these bars to be put on the right of the shield, he meant the right of the spectator or of the wearer. Nearly all the illustrations place them on the right of the spectator and this we have done in our illustration. However this may be, it is certain that in the course of time, as the lords of this noble house always occupied the castle of Loyola, that name prevailed and that of Oñaz was dropped. Don Martin thus describes the armorial bearings. We quote from appendix 2, p. 326 of Tom. 1. of "Vita Ignatii Loyolæ," by Father John Polancus recently published by our fathers at Madrid, who have drawn information in regard to this matter from "Averiguaciones de las Antigüedades de Cantabria," by Henao:—

"Martin Garcia of Oñaz and Loyola, the Lord of these two houses and elder brother of St. Ignatius says: 'And whoever shall inherit this, my entailed estate, shall be bound to be called by my surname and ancestry of Oñaz and Loyola, and to wear and carry my arms and insignia in camp and wherever he may go. Which said arms of my said house and ancestry of Oñaz are seven red bars on a field of gold. And those of the house of Loyola,

[2] We quote from Padre Raphael Perez, in his "La Santa Casa de Loyola, Bilbao, 1891." Père Clair in his notes to Ribadeneira's "La Vie de S. Ignace," page 8, says that two brothers of the family, Juan Perez de Oñaz and Gil Lopez, commanded at the battle of Beotibar, but that the seven bars were given in honor of the seven brothers who fought so bravely in the great battle of Algésiras against the Moors.—*Ed. W. L.*

black pot-hangers and two gray wolves with a kettle hung from said pot-hangers, which wolves aforesaid hold the kettle between them and are attached on either side each with their paws resting on the handle of said kettle; the whole to be placed on a white field, keeping the one and the other apart; those of my said house of Oñaz, my entailed estate, at the right,[3] as at the head of this writing.'"

With this description of the arms of the Loyola y Oñaz family, it will be easy to see from our illustration how their essential features have been kept in the design for each of the colleges, while, at the same time, the appropriate college color and characteristic have been preserved.

St. Ignatius College, Chicago, used maroon and gold as colors.

St. Mary's College, Kansas, the second to adopt the button, substituted its own colors of blue and white.

Then came Omaha with the name "Creighton University" in a field of azure and white encircling the crimson and gold of the arms.

The fall of 1898 saw St. Louis University, St. Xavier's, Cincinnati, and Detroit College gladly fall into line. Detroit thought the absence of lettering would give the button a certain aim of mysticism to all but the initiated, and chose the design as adapted by St. Mary's and St. Ignatius, varied only by its own loved colors of red and white.

St. Xavier's, on the contrary, adopted the variation introduced by Creighton University.

St. Louis, retaining the common feature of the button, chose a modification of unique significance. The college colors are gold, white and blue—a union of the Papal colors and those of the Blessed Virgin. The field is three-quarter azure and one-quarter white. In the centre

[3] As in the heraldic description of a shield right signifies to the right of the wearer, and hence to the left of a spectator looking at the shield, it would appear that the red bars of the house of Oñaz should be to the left as one looks at the shield and not to the right. This is confirmed by the custom of placing the paternal (Oñaz) to left of the spectator, the maternal (Loyola) to the right (See "British Encyclopedia" under "Heraldry" p. 693, and the Standard, Century or Webster under "Dexter"). The only one to place them thus, as far as we know, is Padre Raphael Perez, S. J., and that only on the cover of his book entitled "La Santa Casa de Loyola," Bilbao, 1891. In the body of the book, at the end of the first chapter, he places the bands to the right of the spectator, as is done in our illustration. In fact our illustration is taken from this very book. In the illustration in Père Clair's edition of Ribadeneira's Life of St. Ignatius and in Stuart Rose, the bars are placed also to the right of the spectator. We have written to Padre Perez for an explanation of this and also to Padre Ipiñez, a former Woodstock student, now Rector of Loyola, and if we hear from them in time, we will publish their letters in another part of this number.—*Ed. W. L.*

of it is a shield bearing the well known heraldry of the house of Loyola, near the edge in the azure are the *fleur-de-lis*, the standard of St. Louis of France after whom the city and university are named; in the white quarter are the initials S. L. U.—*Sancti Ludovici Universitas*—in gold.

Last but not least came Marquette College, Milwaukee. The people of Wisconsin ever bear a strong and enthusiastic love for Père Marquette—the pioneer of the Northwest and discoverer of the Father of Waters; and the sons of Marquette College would accept no button which did not commemorate and honor their hero and patron. Hence for them the artist must devise a combination, showing the feature common to all the buttons—the arms of St. Ignatius,—their college colors, white and blue, and some mark commemorative of Father Marquette. How well he succeeded in this may be judged from our illustration.

May we not hope that the remaining Jesuit institutions of this country and Canada, seeing the aim of the button and its significance will be induced to adopt a badge of some similar design, keeping the coat of arms of St. Ignatius so salient a feature that the wearers may be recognized as alumni of the same teaching body.[4]

The button has merits which recommend it to the consideration of all. Apart from the fact that its universal adoption would be a tribute of respect to the Society and its Founder, would it not help to draw our students and alumni closer together, foster and promote that benevolence and hearty good fellowship which every student feels for another,—in a word, would it not help to create a fellow-feeling among them all—North, South, East and West—as students of one and the same Society?

F. J. K., S. J.

[4] The design may be easily adapted to any of our colleges. Thus, to speak of only one province, Georgetown, keeping its appropriate colors of blue and gray—which do not designate it as a Jesuit or even a Catholic college—and combining them and its characteristic seal with the bars and wolves of Loyola, could have a badge which would at once show that it is a college of the Society, and introducing the year of its foundation, the oldest Catholic college in the country. Fordham with its maroon and St. John, Holy Cross with the cross and the purple, St. Francis Xavier with the apostle of the Indies and its colors of maroon and pale blue, Gonzaga with St. Aloysius, St. Peter's with the prince of the apostles, could be represented with their colors and the Loyola arms as Marquette college is in our illustration. Loyola College would adopt the arms themselves varied with their own colors and Boston could doubtless find an appropriate symbol. We have spoken only of the Maryland-New York Province; it could easily be adapted to the colleges of the other provinces and missions.—*Ed. W. L.*

THE CHRISTIANS AND CHAPELS AROUND SHANGHAI.

MISSIONARY EXCURSIONS DURING MY TERTIANSHIP.

A Letter from Father Hornsby to the Editor.

SEMINARIO DE S. JOSÉ,
MACAO, CHINA,
July 30, 1899.

REV. AND DEAR FATHER,
P. X.

You have kindly invited me to send you something about my summer in the interior last year, and about my visit to Nanking. I got to headquarters just in time for the opening of the third year, and my notes on my trip up the river, and on my few months of ministry in the mission, have been lying over during that peaceful year of second noviceship. I haven't time just now to go back to my notes of a year ago, but I shall send you instead a little letter about some of my excursions during the tertianship. Not that they were varied or of unusual interest; my intention is merely to give some idea from personal observation of the Christians and chapels around Shanghai, the oldest and most settled mission of China.

And I shall speak first of a nice little chapel where I spent the two feasts of Christmas and Pentecost, situated in a little village called Be-lung, i. e., Twisted Dragon. Now the principal family of Be-lung is a branch of the descendants of the great mandarin and fervent Christian, Father Ricci's illustrious convert, Paul Siu, of whom I have spoken so often in my letters. Chinese family records are kept with care, and are handed down with reverence from generation to generation; so that in the case of Be-lung Sius, there is no doubt of their descent from the most famous convert of our revered pioneer missionary to China.

They showed me the family record of their own branch, which descends from one of the Minister Siu's great-grand sons, who was the first of the family to settle in Be-lung. They are now in the tenth and eleventh generations from their illustrious ancestor. There is a pagan

branch of the family—for many alas! have fallen back into paganism—in the City of Shanghai; they are well-to-do merchants. There is another branch, mostly pagans, around Zi-ka-wei, where Paul Siu, or Zi, as the name is pronounced at Shanghai, is buried. The Sius of Be-lung are fairly at ease and, what is much better, they are fervent Christians.

But to speak of my excursions. They sent a boat with a messenger to invite me, bearing the cards of the principal members of the family, three cousins. The cards were of the usual form and fashion, heavy black characters on dark red paper, about four inches long and two and a half wide. One of the boys of the family came to accompany me, and he availed himself of his visit to Zi-ka-wei to go to see his sister, a religious in the community of the French congregation, Helpers of the Holy Souls. I started after an early dinner at about 11 o'clock, and we ran up the canal with the tide, reaching our destination about 5 o'clock, Dec. 23. Mounting the bank of the canal upon arriving at the village, I was led by a narrow winding way, through shops and houses, to an open court upon which the chapel fronts. A gong was sounded as I arrived, and some members of the family and the children of the little school, gathered in the chapel to recite prayers and receive the father's blessing. Then I was led to the missionary's little room at the side of the chapel, where a cup of tea was served, and the heads of the family came in to salute me and welcome me to their chapel. The salute was made, according to their custom, by a genuflection on both knees; the fathers are treated with the marks of respect generally reserved for the mandarins. In a few moments, refreshments in the shape of fruit and sweet-meats were served in the little dining-room adjoining the bed-room, and the female members of the family made their appearance there to pay their respects.

The chapel was very clean and pretty. It has nothing of ecclesiastical architecture, being simply a Chinese hall, wider than long, if the length be taken from the door to the wall opposite, where in the case of a chapel the altar is placed. In the Be-lung chapel the sanctuary forms a little recess in the wall opposite the door, constituting thus a modification in the form of the ordinary Chinese hall, which is strictly rectangular. As there are no windows in the side walls, all the light is admitted by the front, which consists of large doors, the upper half being paned with transparent layers of oyster shells. This

substitute for glass is of extensive use in all parts of China, and when the work is neatly done the appearance is not bad. The chapel, and particularly everything about the sanctuary, was exceedingly neat and tidy, and the ornamentation was in good taste.

The eve of the feast was spent mostly hearing confessions, but not without time enough to look around the premises—to see the school where the little children of the neighborhood are taught the prayers, and to visit the family school-room, where the boys are taught the books of Confucian wisdom, by a member of the family, himself a graduate of the public examinations. Towards evening the little boys came to take me out for a walk to an old graveyard not far off. There was nothing particularly attractive about the graveyard, except that there were some fine old pines and Japan nut trees there, and some high mounds, high enough almost to pass for hills in such a flat country. It was a refreshing and pleasant experience to get out with the little boys; they were so cheerful and happy, running and jumping, showing me this and that, the canal that led to the neighboring city, the road to the principal church of the district, and off on the horizon, the hill crowned with the pilgrimage chapel of Zo-se. As we returned, the sun was just sinking, like a great red ball into the fields of the horizon, and I could not but think of the land on the other side of the earth, where our setting sun was just carrying the dawn of a happy Christmas-eve. Confessions lasted into the night, as the Christians of the village were reinforced by a number of fishermen and their families, who had come up in their boats to pass the feast. The chapel was nearly full almost all the time from supper until the midnight Mass, and prayers were recited aloud according to the custom, which did not facilitate the hearing of confessions. The Chinese have a wonderful capacity for reciting prayers together aloud, and in a manner which for foreigners is not always agreeable or conducive to devotion. Missionaries naturally soon get used to it, and see in the practice only its advantages, that particularly of keeping the faithful attentive and devout during the services. I had about a hundred Communions at the midnight Mass, and twenty or thirty more at the last Mass of the morning. The use of incense, as at high Mass, is permitted in the mission on feasts, and a little smoke of incense goes a great way in China towards adding all desirable solemnity to the services.

I should like to speak of the fare they serve the father

on such occasions, but I am afraid of not doing justice to the subject. They did not condemn their guest to the use of chop-sticks, though I used them by preference, as Chinese dishes are not served in a way as to permit of a graceful use of knife and fork. The principal dish, forming the centre-piece, was a savory kind of chicken broth, containing fish and bamboo slips and other ingredients, served in a saucepan with live coals under it to keep it warm during the meal. There was pork prepared in divers manners, and a little mutton and vegetables, good substantial dishes, differing from what might be found on a western table not so much in what is served, as in the manner it is prepared and presented. The men and boys of the family come in during the meal and stand around respectfully to chat with the father and serve him at table. They retire when the desert comes on to make place for the female portion of the several households, who enter for a few moments to pay their respects. When I was there at Pentecost, I had one of my fellow-tertians to take supper with me on the feast. He was spending the feast at a church about six miles away, and I walked over to see him in the afternoon and brought him back with me to supper. To be more accurate, it was not I who brought him to supper, which would have been against the proprieties, but two men went over with me especially to invite our guest back to supper. They felt much honored to have him, as he happens to enjoy a high reputation for learning, having been the director of the scientific review founded some two years ago.

There was such a number of bright looking little boys in the family, that I could not but express the hope of receiving some of them at the college of Zi-ka-wei, where they might begin studies preparatory to an ecclesiastical course. My suggestion was received coldly by the old people, who, as I learned later, do not at all desire clerical or religious vocations in the family. It seems to be a great sacrifice for a Chinese family to give up a boy. They were simple boys of the country, and some of them had never been so far even as Shanghai or Zi-ka-wei. I was pleased and amused at the delicacy of conscience of one little fellow of twelve. It happened that there were some players in town, and one afternoon the boys came in innocently and asked me to go to the play. I thought that I might have misunderstood them, so I answered evasively by a question. "You want to go to the play?" I said. "Oh, we have been, but we want you to go." I knew that their elders did not consider the play as inno-

cent as they did, so I said that I was afraid it was not quite right to go to the play. They left me upon that, but one little fellow lingered, and said with a not unbecoming confusion: "Father, was that a sin, what I told you just now?" "What?" I asked. "That I had been to the play!" He had been to confession, and did not wish to receive holy Communion without being sure of the state of his conscience.

When I left them after my second visit, I felt a little sad to think that I should never see them again, and when they came out to the front of the chapel to see me off, I was really touched and could hardly say what I wanted to say in good Chinese: "May God bless you. I shall never come back again." Some weeks later I learned from the missionary of the neighboring district, that they had spoken of my parting as affecting. When I got into the boat and was moving away, I was relieved from other thoughts by the fresh salutation of an old fisherwoman. "Good morning, Father!" she said, "don't forget Wednesday!" She had given me a stipend for a Mass on Wednesday, and did not wish to have it forgotten. I may mention of the same old woman, who most likely had never known any home but a little boat on the canal, that she had offered me ten dollars for a Requiem service for her husband recently deceased. When I told her of the rubrical difficulties of such a service on Pentecost and its vigil, and advised her to go to her own missionary (she was out of her district), she said that she had already given her missionary ten dollars for a service in her own church. That does not mean that the good people have money to spend in profusion, but there are few families, even of the poorest, who do not manage to lay aside a little sum for such inevitable and important events as funerals and weddings, and the Christians on such occasions give liberally of their little savings to have appropriate ceremonies in the church.

The other little episode of the third year, which I shall describe briefly, was an excursion, or perhaps I should say a pilgrimage, to some churches of the large island in the mouth of the Yang-tse River, and to others north of the same great stream. Tsung-ming is an island 48 miles long and about eight miles across at its widest, having a population of 1,150,000 souls, according to a reliable estimate. It has thus one of the densest rural populations in the world, and in consequence its inhabitants are of the poorest to be found in the province. That province however, it should be remarked, is the richest of the

empire, and even its poorest communities may be compared at no great disadvantage with the best of less favored provinces.

It was the Rev. Father Superior of the mission who invited three of us tertians to accompany himself and the Father Procurator of the mission and another father of the Shanghai residence, to assist at two special feasts in the districts; one was the feast of the Holy Trinity in the church of that name, the pilgrimage church of Tsung-ming, and the other was the feast of Our Lady of Help, in a church across the river dedicated to the Blessed Virgin under that title. We left Shanghai Saturday about noon, in a steam launch of a native company, which connects Shanghai by steam service with little ports of the estuary. We were landed about five miles from our destination, and we found wheelbarrows awaiting to take us to the church. I have tried several times to describe the Chinese wheelbarrow, with perhaps indifferent success; I do not mean to repeat the attempt, but I shall give instead the quaint description of Father Trigault, one of Father Ricci's companions. "Plaustrum est," he says, "unius non amplius rotæ, ita constructum ut uni in medio plaustro considendi ac velut equitandi, aliis etiam duobus e lateribus fiat locus. Auriga plaustrum retro ligneis vectibus urget ac promovet, non secure minus quam velociter." I am afraid the last clause must be a little ironical, as the wheelbarrow is remarkable neither for security nor velocity. And then the fashion of riding horseback over the wheel is not much in vogue at present, though I have seen it practised. The Chinese put a whole family, father and mother and at least two children, on one wheelbarrow, but the missionaries, as well for appearances as to spare the man at the handles, seldom go more than one on a vehicle.

It was the eve of Trinity Sunday. The church was all adorned, the walls looking gay with the forty richly colored banners of the island chapels, which bespoke at once the good people's native taste for bright colors, and their fervent interest in the beauty of church celebrations. Every little chapel of the island has its banner, given by the Christians themselves. There is a very pretty statue of Our Lady of Lourdes over the main altar of the church, and the Blessed Virgin, even, the patronal feast of the Holy Trinity, comes in for a large share in the devotion of the faithful. The most remarkable incident of the feast was the devotion of 300 men, who came on foot a distance of three hours' walk, reciting their

beads together all the way, to assist at the principal Mass and receive holy Communion. They were accompanied, or rather conducted, by their missionary, Rev. Father Le Chevalier, to whose long and zealous labors in the island the present consoling and flourishing state of the mission is largely due. The same father preached after his three hours' walk. The missionary of the church, who is a beautiful type of the venerable kind-hearted pastor, is the brother of the actual provincial of the Paris province.

After dinner we took to our wheelbarrows again, to reach the next station of our excursion, the central residence of the island mission. Next to Zi-ka-wei, the large residence of Tsung-ming is the most important centre of the whole mission. There is a boarding school for boys and another for girls, and an orphan asylum, where as many as 3000 children are received in the course of a year. There are generally three or four baptisms a day, and a very large proportion of the little ones take their flight for a better land soon after receiving the grace of the sacrament. During the year 1897–'98, there were 1436 baptisms of children of pagans at that residence and in the neighborhood, and 5921 in the whole island.

We passed Sunday night at the central residence, and after an early dinner next day we started for the northern shore of the island where we were to take a boat to the church of Our Lady of Help across the river. It was a small river boat with a very high sail. The Chinese are daring seamen, and it is surprising what a large sail they put on a small boat. There was a good wind astern and we had an enjoyable and rapid sail across. It was just rough enough to help the passage from getting dull. We arrived in good time to see the church before nightfall, and even to help a little in hearing the confessions of the pilgrims. For it was the eve of the feast and many Christians from other districts of the section were there for the pilgrimage. Five missionaries were present, and our contingent of six raised the number of priests to eleven. We were entertained at the expense of a member of the congregation, not a rich man exactly, but fairly at ease, and devoutly interested in the success of the annual pilgrimage to Our Lady's shrine. He had come by his little fortune, we were told, in a way quite odd even for China. He had been the wheelbarrow man of a physician of high reputation and large practice in the country and when his employer died he took up the practice himself, not to leave the poor people without a doctor. In a few years he had realized enough to give

up practice for the enjoyment of an easy and respectable retirement. Whatever truth there may be in the story, it is certainly edifying to see how the good Christians give cheerfully and generously of their little savings for the celebrations of feasts, as well as for the ordinary running expenses of the mission. That is a point which exercises the poor Protestant missionaries not a little, to get their followers to contribute ever so little to the support of their missions. For a material people like the Chinese, who know how to count their coppers so closely, it is a significant mark of fervor, when they open their purses with any freedom. Self-support for the native church, and union among the missionaries themselves, are the two great topics which come up for discussion in the reunions of the missionary summer resorts.

The 30th of May was an ugly rainy day on the banks of the Yang-tse-kiang, and the church of Our Lady, which overlooks the broad yellow stream, had not its wonted array of pilgrims gathered before the altar to implore the protection of the Holy Mother as they call the Blessed Virgin. The men's side of the church was pretty well filled, but the women could not come from any distance, as the only means of transit, the wheelbarrow, is out of service in muddy weather. The church is large and new, and very pretty within, and it was tastefully decorated for the feast. Our host, the missionary of the church, was Father Lin, a Chinese father of the Society.

After an early dinner again, we left for the last station we were to visit. A splendid sail, with wind and tide, about fifteen miles up the mouth of the river, brought us to the landing, where we were to take wheelbarrows for the church seven or eight miles away. We had been delayed getting out of the canal before our sail up the river, and it was late when we took to the wheelbarrows. The country looked very fresh and pretty in the evening sun after the rain. Our men made good speed, and we walked now and then to relieve them, but night overtook us on the way. It was a large central residence that we were going to, where there was a native secular priest stationed in charge of the school. We took him quite by surprise, and we were a party of seven, wanting supper after the sail and the brisk ride on the "plaustrum unius non amplius rotæ." We had left at our last station one of our original party, the amiable Père La Riviere, who was not accustomed to such journeying, and had preferred to take a shorter cut home. Père La Riviere

was a fellow-tertian of Father John Poland at Roehampton; what a pleasure it is to meet someone who has known, even slightly, one's friends at home! Although we had lost one, our party had been swelled to the number of seven, by the company of Father Minister of the section and of the local missionary. The latter was an old friend of mine, having been with me three years in theology. But what was our host to do to feed his guests at that hour of the night? He had but to send out to a caterer of the town and order supper for seven, and in twenty minutes we sat down to a good warm meal. Caterers are a very old institution in China; not only did our early missionaries speak admiringly of the perfection with which the profession was practised, but much earlier travellers, Marco Polo and the old Franciscan missionaries of that time, speak at length of Chinese caterers, as of an institution then unknown in Europe. An old Arab traveller of the fourteenth century, speaking of this and other advantages that he met with in China, said of the country in general, that "it was the safest as well as the pleasantest of all regions on the earth for a traveller." Things have changed since then; not necessarily that China has gone backwards, but other nations have gone so far forward that she has fallen to the rear.

Next morning we had just time enough to see the school and church before leaving for the little steamer which was to take us back home. I felt a special interest in the school, for its having been for many years the home of one of my companions in the theologate, a young father just ordained this year. He used to entertain me particularly by the pretty glimpses of Chinese childhood, to be caught at times from his natural and unreserved conversations about his earlier days. The secular priest in charge of the school there is one of the most accomplished of the native priests in the mission; his attainments in his own literature are above the ordinary, his manners are refined, and his French fluent and notably free from accent, I was told, for a foreigner. Some years ago he was sent here to Macao, to see if the change would benefit his weak health, and to comply with the request of Ours for the assistance of a native priest in the seminary. But a Chinaman out of his province, though still in China, feels like an exile, encountering, as was the case with this father, a language which he does not understand and meeting with new customs and manners. So, after a few months in Macao, the father thought his native air would be better for his health, and

he amused some of the fathers upon his return, by remarking with a tone of conviction: "Now I know what a sacrifice you foreign missionaries make in coming to China." The southern Chinamen leave their country more easily, and it is chiefly the Cantonese who emigrate in such numbers, and flock to "the old and new gold mountains," as they say in official language, "and the Hundred Isles of the southern seas;" i. e., to California and Australia and the Malay Peninsula and Archipelago.

By eleven o'clock we were again on the water, steaming down the estuary back to Shanghai. Just outside the bar of the Hoang-poo, we passed several formidable looking cruisers of the Italian fleet, which was attracting so much attention at the time. The Hoang-poo, on which Shanghai is situated, is rather a canal than a river; it is not more than thirty miles long, but it is a good broad stream, and deep enough to permit the smaller ocean liners and second class cruisers to get up to the anchorage of the port. Just at the bar, where the larger vessels have to anchor, is the little native town of Woo-sung, recently declared an open port. It is about twenty miles north of Shanghai, and a little railroad now connects the two ports. Woo-sung has many advantages over the older and better known port, being at the mouth of the estuary and accessible to the largest vessels. The banks of the Hoang-poo between Shanghai and Woo-sung are beginning to present a striking appearance of activity and enterprise. Silk factories, flour, paper and cotton mills are springing up, and then farther on under our Stars and Stripes, there are the spacious warehouses and the busy wharves of the American concession.

We got back home on the eve of Corpus Christi, and the excursion for us tertians had been an agreeable ending of the third year. We went into retreat the same evening, to come out on the feast of the Sacred Heart. And so our third year came to an end. We were soon dispersed and our Rev. Father Rector and Instructor has already been called to his reward, having survived his elevation to the episcopacy only a month and a half. R. I. P. and may he be rewarded for his many kindnesses, and for the paternal solicitude of which his tertians were the object!

I am now nearly a thousand miles away from the mission in which I spent five such happy, and for many reasons, memorable years. Five years are quickly passed, but the ties formed by paternal intercourse, day after day for five years, are not so quickly broken. I shall remem-

ber my five years at Zi-ka-wei, not only for the instruction and edification received there, or for the one great personal event which makes that period memorable, but particularly for the constant and touching marks of fraternal charity experienced in the scholasticate, as also in other houses and in the districts of the mission. It is a great change from Shanghai to Macao, a great difference in the cities and surroundings, and a great difference naturally in the works of Ours; and it is edifying to observe, in such different spheres and circumstances, the same zeal animating the sons of the Society.

Your Reverence's sincerely in Christ,
WILLIAM L. HORNSBY, S. J.

JAMAICA—PROGRESS OF THE CHURCH —THE CLIMATE.

Two Letters from Father Lynch to the Editor.

AVOCAT, JAMAICA,
July, 1899.

REV. AND DEAR FATHER,
P. X.

I fear your Jamaica correspondents have grown lax in their literary duties. Perhaps the heat is some excuse; for in these hottest months, the thermometer will register 120 in the sun, 98 in the shade, and some of us are often in the sun for the greater part of the day. To-day for instance, I have come on horseback through the hills some eighteen miles. Let me start early as I can after Mass, yet I am sure to get a roasting before the day is done. I may sum up my experience by simply telling you that there is no fun in it. However, there is an excellent occasion of exercising and increasing the virtue of fortitude.

The soldiers of our Province have now been campaigning for five years or over in Jamaica, and certainly not without satisfactory results. Our outposts are being steadily, though slowly, pushed forward; and our ranks are better marshalled for the fray. There is neglect of religious duties, no doubt; especially, I think, in Kingston; but our leakage is small, and it is abundantly compensated for by our gains. In some places the gain is

noteworthy. I know one mission in which eighty-five persons were received into the Church in seven or eight months, and I think that in another there were even more. We have no place in which converts are not coming in in greater or less numbers. Sometimes they are very lowly subjects indeed; not rarely, very sinful, and, generally, without any great excess of intelligence. Still, everything considered, the grace of God is with them in a remarkable degree. Sometimes they have to be taken into the fold with very little preparation, seeing that they are living in sin and you have persuaded them to get married. Often, too, they have extremely little understanding, but yet seem to have a steady desire to become Catholics, and for a valid motive. Some do slip away again, no doubt; still, generally speaking, the loyalty of converts is quite satisfactory, and often more than ordinary. Sometimes we have to restrain the imprudent zeal of converts who have no mercy at all on their former co-religionists. Lately, on property acquired by the Bishop, such a convert went into a Baptist meeting-house that stood on the place, and most unceremoniously tore down some kind of pulpit erected there.

When trained with reasonable care, the mass of our Catholic congregations have nothing whatever to do with Protestantism. In the country mission which I attend, although there is a Sunday Mass only once a month, very few of my people ever attend a Protestant service. Their attachment to their missionary is a great consolation indeed. He is, as they say, their father. They come to see him on his arrival. They confide to him their cares spiritual and temporal, and follow his counsel or command with consoling exactitude. I had a rather remarkable case in point some time ago. There is a widespread custom in Jamaica, amongst the poorer people, especially out in the country places, to have, only too frequently, night dances. These are held commonly in a booth of cocoa-nut boughs. There is no selection as to the participants,—young and old, of good fame and ill, are equally welcome. The only instrument of music commonly is a rudely made drum. The dance begins as the night is closing in, and lasts till broad day in the morning. I warned the people of two or three of my missions as to the evil of such amusements. I brought in the example of the worship of the golden calf and the beheading of St. John the Baptist, both occurring in connection with a dance. The result of my discourse was, that all or

nearly all the Catholics in these missions gave up the dances, at least until the annual dissipation of August, in honor of the emancipation of the slaves, prompted an excess to which I had to refer another time.

The people are naturally religious; hence church-going is a very general custom. A stranger is surprised in Kingston to see the crowds in the streets on Sunday evenings, all thronging to the different churches. Our principal church—Holy Trinity—is patronized at that time by a great many who are not Catholics. The presence of crowds in the evening rather than in the morning, is to some extent explained by lack of what is popularly considered suitable clothing. Although there is a curious fear of rain, and if the day be wet there are but few in church, still, in the country places at least, our Catholic congregations attend very well even in stormy weather. I have noticed in the poorest of my missions, that, though it may rain heavily up to within an hour of service, nearly all turn out, and come perhaps three or four miles through the "bush," in which the path is narrow and closely bordered with undergrowth. In fact attendance at church on Sundays is considered so obligatory that many Catholics think it lawful, or even praiseworthy, to go to a Protestant church when they happen to be too far from their own.

A tribute is paid to our Catholic progress by our friend the enemy. Although we are few and weak, there is a curious apprehension of our power, which is a little flattering as well as amusing. I dare say the apprehension is due somewhat to the growth of Catholic ideas in the Church of England. The people see, too, the devotedness of Catholic workers and the organization of their system; and so they begin to dread the encroachments of all-conquering Rome. There is a great deal of bitterness. One needs to come to Jamaica, or go to what they call here "the mother-country," to understand the temper of English Protestantism. No one coming from America has any idea of it. Most of the old-time prejudices and calumnies seem to enjoy in the balmy air of our tropics a perennial vigor, their sourness being equalled only by their extreme darkness. It seems to me that the controversial education of our theologians is incomplete without some time spent in the Jamaica Mission.

Now if we turn from the region of faith to that of morals, one must admit that the people of Jamaica are really not yet formed to Christian morality. Nor is it at all likely that they will be for many a long day, consid-

ering particularly the blessed Protestant tradition that broods over the land. Whether it is due to the continuance of African ideas and customs, or to the total ignoring of the laws and state of marriage by the owners and overseers of the slaves up to some forty or fifty years ago, the fact remains that the moral sense of the people is far below anything like a normal Christian condition. Hopeless scandal after scandal will occur in the most unexpected quarters and in spite of the most devoted care. Young people, Catholics too, will fall into a life of public sin as rotten fruit drops from a tree. It seems almost to be a fated necessity. No one is very much shocked; shame seems to be all but unknown; there appears no regret or desire of repentance; on the contrary, it is nearly impossible to persuade the sinners to marry.

I suppose if the veil were lifted and things seen as they are in what are called the "progressive" countries, morals, especially in cities, would be seen to be no better than in Jamaica. But Christian ideas have at least so far obtained a foothold, that vice strives hard to hide or disguise itself; here however such a state of public opinion has not yet been reached.

We must not, nevertheless, overdraw the picture. There is amongst us a very large number of some of the best and most devoted people in the world. Public opinion is undergoing a salutary change. The erring ones do come back, often with surprising results. The moral theologian will have to face a new state of things in this land of sin and sunshine. He will have to make allowance here and there: to be strict and easy in a way to which he has not been accustomed. But the same time-honored virtues which save souls elsewhere save them here; namely, patience, fortitude, zeal, love of God and of the people.

D. LYNCH, S. J.

October, 1899.

Having told you something about faith and morals in Jamaica, I may add a word or two about the vicissitudes of weather under which we have to attend to these. When I first wrote to you we were in the hottest of the hot season, now we are getting the rains, and vigorously enough this year. We are supposed to have two rainy periods—about May and October—but they are not at all so regular as one would be led to judge from guide-books. In this part of the Island where I am, we commonly have broken weather during three or four months, towards the

end of the old year and the beginning of the new. Sometimes the rains are terrible, even when no great storm is blowing. Many of my roads lead over steep hills with narrow valleys between. The roads or paths are very often cut in the abrupt side, and frequently by a watercourse or river. After heavy rains the rivers swell enormously, and tear away their banks, and with them the road, in a most unceremonious fashion. Landslips, too, come down and block the way. At such times it may be impossible or dangerous to travel. Only to-day I came on horseback along one of my long mountain roads. We have had very heavy rains lately, and to-day it poured all day long. I forded the Wag Water in the morning, and later the Ginger River. There was some little danger in both cases. The former river was perfectly furious a few days ago. Fording was then out of the question. Even a troop of cavalry would have disappeared at once in the angry tide. I found the road torn away in various places as I came; and it was not altogether certain that I might not at any moment be sheltered under a portion of the mountain descending from above, or sail down the Buff Bay River on a portion from beneath. The rain was blinding. It was a great pity; for the tawny river was magnificent below, and at least a thousand streams came teeming into it from the hills. I assure you I made a sincere act of thanksgiving when I came near old Avocat towards evening. You can tell your future missionaries, for their consolation, that one sometimes comes to a mission-station after such a day as this and finds little to eat, so helpless and so poor are the people. It is understood that for those country missions one needs a stout heart and a strong stomach; more especially if, having seven far-separated mission-stations and thirteen schools, it is impossible to have any fixed residence.

So much for the rainy weather. Except for this there would be little change of season in Jamaica. The Island is forever green, and the wintry sun is not very much less hot than that of summer, at least at mid-day. The heat is certainly trying, but one grows used to it. I was in Kingston in August, and I really did feel the heat almost unbearable. 'Tis true it was unusually hot. Besides I was giving a triduum to the men's sodality, and I suppose the interior fervor made the exterior more trying. It would be very easy, though, to draw a most pathetic picture of the heat; and there would be always a large background of truth in it, too. Imagine all metallic buttons dropping out of one's nether garments, eaten

through by the copious perspiration. And that's true: only bone buttons will stand Jamaica. The dust of the low-lying limestone roads is as snow in your bleak north land. The roses actually wither in the fierce glare of the plains. Yet sunstroke is one of the three rare things in this sunblest land; the other two being a runaway horse and a mad dog.

The picture might be brightened, too. But no matter how we paint it, all prospective missionaries may be assured that Jamaica has labors and sorrows peculiarly its own. It is a real mission-land, and the sower goes forth and reaps in spirit oft. I remain,

Yours faithfully in Christ,
D. LYNCH, S. J.

JAMAICA JOTTINGS.

A Letter from Father Magrath.

Kingston, Jamaica, Jan. 3, 1900.

Rev. and Dear Father,
P. X.

I send you some Jamaica jottings thinking that you may find them interesting and serviceable for the WOODSTOCK LETTERS. Please pray for us, we are very much occupied and in need of help but none comes. With best wishes to you and Rev. Father Rector and Ours at Woodstock from all on the Mission, I remain,

Your affectionate brother in Dno.,
Edward Magrath, S. J.

The fall rains have done much damage to life and property. A good part of the provision crops are destroyed and the banana cultivation in the eastern parishes of the island has suffered so much as to be reported as practically paralyzed for the next year. During two days the fall of rain in Kingston and the vicinity was between fifteen and twenty-four inches. Great floods in various parts of the island wrought severe damage to roads, bridges and railways. For a time missionary labors have been difficult and in parts dangerous. St. Claver's Orphanage lost banana trees to the value of £500 ($2500). This will go hard with the fifty-two little orphan boys who support themselves entirely by cultivation.

His Lordship, Bishop Gordon, returned to Kingston from his visit "ad limina" on December 1. Several prominent citizens and high officials together with delegates from the Catholic Union and sodality welcomed him at the wharf, but owing to his suffering from the

gout, which had seized him a few days before he reached Jamaica, the public welcome prepared for him was indefinitely postponed; those persons who waited his arrival at the church where it was expected he would say Mass that morning were disappointed. He was carried to the residence on North St., where he has since remained a prisoner in his room.

In the early part of December seven of the students of St. George's College underwent the Cambridge Local Examinations; the results will be made known about March. Our English fathers, who formerly labored in this Mission, will rejoice on learning that Kingston has sent its first subject to the American Province. Mr. William Desnoes, who passed the Cambridge Senior Examinations with honors last year, entered the Novitiate at Frederick, Maryland, about the middle of December.

It is customary at Holy Trinity to have a solemn pontifical Mass at midnight on Christmas. This year, however, owing to the illness of the bishop, a solemn high Mass was sung by Rev. Father Superior—Father Noonan—assisted by other fathers. This Mass is one of the great events of the year and attracts persons of all denominations and ranks of life from all parts of the island. On such occasions, the church is crowded to its utmost though admission is by ticket. This year was no exception; the crowd in and outside of the church numbered thousands. As the climate permits the windows and doors to be left open, the music and the sermon can be heard by all in the quadrangle about the building and in the streets. So many who are forced by the crowd to remain in the open air, are content to stay within hearing distance that they may listen to what is going on inside. The music is always excellent and one of the great attractions on Christmas day. The reputation of Holy Trinity is such that persons of musical talents offer their services gratis and the best musicians seem to consider themselves honored and well repaid if their services are accepted and they are allowed the privilege of assisting at the midnight Mass. Forty persons occupied the organ loft last Christmas day and rendered among other select music, the "Kyrie," "Gloria" and "Sanctus" of Mozart's twelfth Mass. The pulpit too has its attractions for some. The sermon is considered an important one of the year. Some persons, and they say not a few, who are now devout Catholics, owe their faith to what they heard and saw for the first time at midnight Mass on Christmas day. Father Kayser was the preacher this year. Con-

fessions were heard during the evening previous to the Mass and in the morning after the solemn services until almost daylight. At the low Masses which began early in the morning and continued until 9 A. M., large numbers of persons received holy Communion. In the chapel of Our Blessed Lady, which is large enough to seat three or four hundreed persons, was erected a pretty and costly representation of Bethlehem. This was visited by hundreds after Mass and if one may judge from previous years this chapel will be frequented by a large number of non-Catholics as well as Catholics, during the days which intervene before Epiphany.

After the midnight Mass the fathers who were not required for confessions at Holy Trinity, went early in the morning to other chapels in the vicinity. Five were already in the more remote parts of the country and one who had done active service at midnight Mass, started about 2.30 A. M. for New Castle, a military station which is about fourteen miles away and situated on a mountain more than 4000 feet above Kingston which is on a level with the sea. It is no easy task to reach this spot in safety at night, for the road is steep and narrow, about half of the distance it is a mere bridle path with precipices now on the one side and now on the other. At 11 A. M. the father was back at Kingston to take his breakfast with the community.

Of the garrison stationed at New Castle, two hundred and fifty are Irishmen and Catholics. These men have given several signs of their love of the holy faith since they came to Jamaica about two years ago, and at times at no little inconvenience. During last spring they were stationed at Up Park Camp, on the outskirts of Kingston. As St. Patrick's day approached, they expressed a desire to celebrate the day in a fitting manner, by having high Mass celebrated at Holy Trinity. His Lordship readily gave permission, and the fathers offered their assistance. The permission of the Major General, a much beloved man who commands the troops of the colony, was promptly obtained, and on St. Patrick's day our brave men marched through the town to Holy Trinity with colors flying and band and officers at their head. Holy Mass was sung and an eloquent sermon preached by Father Mulry; after Mass they returned in military order to their headquarters at camp.

Such manifestations of faith do good. Every foreign nation seems to flock to the "French Church,"—for thus the Catholic Church is called by the blacks on account

of the Frenchmen who worshiped there in years gone by. When the Austrians reached Kingston harbor a year or more ago, they were not satisfied with having a high Mass on board ship sung by one of Ours, but must have special Mass and sermon in German at Holy Trinity. The Italians, too, buried their dead companion with the services of the Catholic Church, from the same "French Church." Of course it goes without saying, that the crew of the French man-of-war marched to Holy Trinity in a body as large as that of the Austrians.

On one of these occasions a black person remarked as the marines marched by, "Them goes to the French Church." But to return to the "Leinsters," as our Catholic regiment is called. Shortly after St. Patrick's day they were removed to New Castle; Easter was not far off; they must have a real genuine mission; they had a mission before they came to Jamaica, they must have one now. To make a long story short, of their own accord they approached their military superiors, after they had received consent from their ecclesiastical superiors, and results like those concerning the St. Patrick's day celebration followed. After five days of spiritual exercises, under their former chaplain at Up Park Camp—Father Mulry—238 of the 250 Catholics received holy Communion.

At midnight on the feast of the Circumcision, in accordance with the wishes of the Sovereign Pontiff—the bishop being still confined to his room—Rev. Father Superior sang high Mass at Holy Trinity. The only noticeable change from the solemn services of Christmas were those prescribed by the Holy Father and the reception of the Blessed Sacrament by 400 persons—a good number when we recall that notice of the midnight and the other extraordinary privileges could only be communicated to the congregation at the Masses on Sunday, December 31. Midnight Mass was also celebrated at the convent chapels, to which the children of the academies, industrial and parochial schools and orphanage as well as the public are admitted. At Alpha, the Sisters of Mercy renewed their vows at this Mass; they had prepared for this renovation by a retreat of three days which was given by one of Ours.

The courses of lectures, which the Sunday evening sermons might well be called, are considered of much importance; they are always instructive and very necessary to a congregation like that of Holy Trinity. Not only do our Catholics attend in great numbers, but even

non-Catholics and people of no religious profession often swell the gathering to such a size, that the church which seats thirteen hundred is filled and not a few are obliged to stand. Many owe their conversion to these sermons. The fathers are sometimes called to dying persons who wish to be baptized and find them well instructed. When they are asked where they have received such information of the Church's doctrines, they have been known to reply: "I have been 'a follower' at Trinity for a long time," this means they have attended the Sunday evening course, have given up going to any other church, and decided to eventually join the Catholic Church.

The following are the subjects of the courses for the last year:—January, His Lordship the Bishop, "The Incarnation;" February, Father Collins, "Matrimony;" March, Father Magrath, "The Sacrament of Mercy;" April, Father Mulry, "Christ, The Consoler;" May, Father Gregory, "The Theological Virtues;" June, Father Kayser, "Four Saintly Sovereigns;" July, Rev. Father Superior, "Divine Helps;" August, Father Prendergast, "Sin and its Consequences;" September, Father Collins, "Why I am a Catholic;" October, Father Magrath, "The Sacrament of the Priesthood;" November, Father Mulry, "St. Bernard and His Times;" December, Father Gregory, "The Word was made Flesh and dwelt amongst us."

FATHER SECCHI'S METEOROGRAPH

AT ST. IGNATIUS COLLEGE, CLEVELAND, OHIO.

A Letter from Father Odenbach to the Editor.

METEOROLOGICAL OBSERVATORY,
ST. IGNATIUS' COLLEGE,
CLEVELAND, OHIO, Oct. 17, 1899.

REV. AND DEAR FATHER,
P. X.

Here is a bit of news which may be of interest to the readers of the WOODSTOCK LETTERS. In March 1898, I received the following in a letter from Secretary Langley of the Smithsonian Institution :—

Sir: — The Smithsonian Inst. has in its possession the Meteorograph prepared by the Rev. Father Secchi for the exposition at Paris. The Institute has no immediate use for it and I am told, that from your interest both in meteorology and in the late Father Secchi the apparatus might be advantageously placed in your hands for utilization. . . . . If the authorities of St. Ignatius' College will become responsible for the safe keeping and return of the Meteorograph, and you desire it, I shall take pleasure in forwarding it to you.

S. P. LANGLEY.

I had often gazed at the illustration of this grand instrument as it may be found at the end of Ganot's Physics, and ached to see the original. As a child I was a great analyzer of dolls, clocks, and such like complications, but never did I dream that I would one day get a chance at so worthy and interesting an object. My answer to the Hon. Secretary, therefore, was immediate and short: "That I would be delighted to offer the venerable relic a safe and congenial resting place."

In about a week it arrived, in the very condition I had most desired; i. e., in a thousand and one pieces. When the different pieces were spread out over about 600 square feet of flooring all in neat soldier-like order, no one could have guessed, whether this medley of parts belonged to one of our modern mammoth printing presses or to some

new fangled "perpetuum-mobile" contrivance. In three days I had everything in its proper place and the great clock with its fifty pound pendulum-bob began to beat time and diffuse life and motion through all the members of the wonderful complex. As I stood before it, I thought I could see the great Secchi look down from realms above in satisfaction at the idea, that this child of his imagination had again found a home within the Society of which he was so devoted and we may say illustrious a member.

Of the past history of the Meteorograph Prof. Langley could tell me nothing, except that he found it in the vaults of the Institute tagged accession 21101. From other sources I have gathered the following items.

In 1850 Father Secchi started work on his Meteorograph. In 1867 it was finished and exhibited in Paris, where he was awarded the "great gold medal" and received the "Cross of the Legion of Honor" from Napoleon III. in person, who was much interested in the beautiful apparatus. In 1873 Gen. Meyer, then chief of the signal service, was desirous of introducing continuous registration into the service. He therefore purchased complete outfits representing the Kew system, as made by Beckley, the Draper system, Wild's system, Hipps' system, and even Secchi's Meteorograph. The actual specimen of Secchi's apparatus bought, was that which had been exhibited at the Paris exposition of 1867. "It stood with other fine pieces of apparatus," says Professor Cleveland Abbe, "in what was known as the 'instrument room.'" Major Stockma, a former forecast official of Cleveland, told me he had seen it there many a time, but missed it after the transfer of the Weather Bureau from the War Department to that of Agriculture.

As to its further wanderings, it seems to me most likely that, since there were no special appropriations for the Weather Department of the Signal Service, at the time Gen. Meyer purchased this instrument, the Smithsonian Institute furnished the money to help along this scientific investigation and procure the necessary apparatus; and when the Weather Bureau became a section of the Agricultural Department, receiving its own share of the appropriations, the Institute claimed the Meteorograph as its property.

How long will it remain with us? I think we have a lease of 999 years. The Institute holds its capital and apparatus for scientific investigation, and I do not see to what use they could ever put this Meteorograph. It has been superseded and besides the Institute makes it a prin-

ciple not to enter on scientific fields already covered by other parties or even Bureaus.

The Meteorograph as it now stands in my study is in very good condition, considering the very extensive journeys it has made. The description of it, as given by Ganot, is exact as far as it goes. I will give you some interesting points not found in that book. The base is of oak 6 ft. long 2.5 ft. high, 2.25 ft. wide. Over this rise four columns 4.5 ft. high; they with the top support the clock, which is of the style generally used in towers. The frame-work, clock and all, stands 9.2 ft. high. The oak frame-work and base are everywhere overlaid with mahogany, the brass and steel parts are of excellent workmanship highly finished and are lacquered. The barometer is a 2.5 in. steel tube tapered to 1 in. at the end projecting into the sub cistern which is 3 ft. deep. It takes 78 lbs. of mercury to fill the tube and float the barometer in its cistern; two curves are drawn, one 16 inches long for ten days, the other also 16 inches long for two days.

Everything except pressure and temperature is recorded electrically. Father Secchi's pencils, which made very faint marks, I have replaced by glass fountain pens and the 40 ft. of copper wire for the thermometer by one yard of vulcanized rubber which gives me a record of 1 mm. for each degree fahr. The electro-magnets ten in number are almost small Ruhmkorffs. Father Secchi was forced to wind for so much resistance because he made use of twenty-four cells of copper, zink, sand and dilute sulphuric acid, which have a high internal resistance. I suppose he made choice of this battery because it was economical and about the least obnoxious to have in a room. One of the most ingenious arrangements is the little chariot for the hygrometer record. It will however be useless in these parts, since we will not be able to keep the wet-bulb free from too much ice in the winter time.

The Metorograph is a musical instrument to anyone who delights in complicated scientific apparatus. There is the majestic beat of the seconds pendulum, the continuous clicking of the anemometer magnet, the rolling of the miniature chariot, the buzzing of the fan, which acts as governer to the chariot, the oscillations of the wind-direction arms, and if there is a shower on there is still other clattering and clicking to be heard.

When one stands before this masterpiece and takes notice of its complicated and yet exact motions, one can-

not but admire the master-mind that conceived it, and the patience and care required in the execution of such a delicate piece of machinery. Father Secchi was a Jesuit of the grand type and his work both in astronomy and meteorology will go down to posterity second to few —in nobility and energy of purpose second to none.

Such men act as pioneers in our Society; with the tools of science they break open a way to the souls of men, the apostle follows and gains the victory over the great enemy and wins whole nations to the banner of Jesus Christ.

Yours faithfully in Christ,
FREDERICK ODENBACH, S. J.

THE WORK OF OUR MISSIONARIES.

I. MISSION IN "HELL'S KITCHEN," NEW YORK.

A Letter from Father Stanton.

ST. JOHN'S COLLEGE,
FORDHAM, October, 1899.

REV. AND DEAR FATHER,
P. X.

You ask me for some account of our work during the last mission season, and I am quite ready to comply with your wishes in this respect, but hardly know what bulk to give my roll of manuscript. You haven't room for all we might offer for the readers of the LETTERS, so I will pass over many conspicuous and important missions with their customary crowds, wonderful conversions and spiritual éclat, and speak of only some missions that were characteristic of certain places, or classes of men, or else abounded in incidents that were more than ordinarily edifying, instructive, or amusing.

Early in the season, while resting on our oars preparatory to moving on to the first mission on the regular schedule for the year, we found we had a free week to devote to a struggling pastor who had just built a church on 54th St., on the West side of New York, and not far from the district that is known in the police records as "Hell's Kitchen." This energetic priest is a graduate of Ours; and to show him that the Society does not for-

get her pupils in the hour of their need, we offered him a complimentary mission for the sake of assembling his people in their new church, and renovating them by means of the exercises. "I have a heavy debt," he said, "on the new parish, and cannot make you a suitable alms for your work. I believe I'll have to defer the spiritual feast I had intended for my people till they get to know their new church, and I come to know them. Meanwhile, how can I start the societies that will bring my flock to the sacraments, such as the sodalities, the league, and the holy name society? How strike a telling blow at the drunkenness in this neighborhood, or get at the submerged tenth, or more, around me who don't come to church at all, but yet have the faith to attend if stirred up to it?" It was hard for us to see one of our old boys thus handicapped and not pitch in and help him (when especially the Paulist and other congregations, and his brother pastors had contributed so liberally to encourage him) and advance his ministry in a place above all others needing the salutary influences of the Catholic Church.

When we got to the parochial residence we found ourselves facing the door of what had but recently been a negro tenement house, constructed to hold ten families. Paint, whitewash, and disinfectants had been freely used, and the house was in fair condition for clerical occupancy. The stagnant water in the back yard had been filled in with gravel, but defective plumbing and other sources of malaria were yet quite in evidence. However the apostolic twain, deputed for this mission, were robust enough to rise superior to their environment, although it was a new experience for them to live in the heart of a New York tenement block of the poorer class, and find it hard to get a peep at the sky through clothes lines and fire escapes littered with laundry, rags, and junk of all kinds. Across a narrow court in the rear of the priest's house loomed up a dingy building whose upper story windows were boarded up, as no one would live on the third floor where a woman had been murdered. Around us the tenants sang, fought, and swore whenever they sounded too deeply the depths of the foaming cup; and more than once was the silence of night broken with cries of: "Help," "Murder," or the brawling of a notorious "gang" that infested the parish, and gave the neighborhood the dubious reputation it enjoyed in police court circles.

Usually when the hubbub became intolerable, the pastor rebuked the roysterers from his window, or, when

mild means failed to bring about peace and quiet, he went down into the streets or alley ways and there by threats, expostulations and the menace of his imposing presence secured a truce from disorder and riot. A better reign of law, order, and sobriety soon began to be apparent to all, especially to the policemen, who admitted that the pastor was doing the work of a squad of officers. We found the people of the parish quick to respond to our efforts, and indeed the most of them were as good as can be found anywhere in the great metropolis. But the bad element of St. Ambrose's were conspicuous for the vice of drunkenness. Turbulent in their cups, blasphemous in their rage over check or reproof at home, neglectful of their children, and a source of misery and scandal to all, these unhappy souls kept their respect for the priest, and doubtless would have died to defend him, or the faith that yet possessed their hearts.

Everything went on smoothly enough the first week—the women's week—despite the hurried call we got one evening at supper to come into the house next door to ours to save a woman from the blows of an angry husband. The man was to be pitied, and not the woman his wife. She was intoxicated, as was her custom, and we returned to our abode in disgust, over our failure to keep her sober for even one week. Saturday night came on apace, and with it came pay-night drinking. In this, and other parts of New York, there is usually a saloon on each of the four corners made by the streets that at right angles cross the long avenues. In and out of these well lit bar-rooms move too many of the poor, the weary, the homeless, or the vicious of the big city. For five or ten cents they can procure the Horatian "ex lex et bene potus" state, which they fancy brings recreation to their tired bodies, or releases their spirit from the remembrance of the week's toil, or perhaps frees them for a time from their sense of hunger and misery. But much of the dissipation comes from the social glass, from the drink *pour rire*. Pails and half kegs of frothy decoctions are brought home, or into stables, or, as we found to our sorrow, into the junk shops and wharf houses not far from us.

The so-called junk-house gangs had been the object of our hopes and fears all through the week. If we could but get them, or at least the Catholics among them, into the church to hear even one sermon, we might at least remove the great reproach from the neighborhood, and surprise the parish over some unlooked for conversions. Eleven o'clock on Saturday night found us a trifle dis-

couraged. Our yet unshriven crowd were drinking and singing across the street, and were in a condition that left little hope of their being able to be at any of the morning Masses to hear the announcements for their mission. Half past eleven P. M. and the situation was even more deplorable. One row had been quelled, and another disturbance was being raised just in front of the parochial residence. A soldier home on a short furlough, had excited the drunken rage of the aforesaid junk-shop band, by his show of superior walking as he passed down the street, conscious of being somebody. With jibes and jeers the gang surrounded him. He protested against this insult, appealed to the stars and stripes; demanded that his uniform be respected, if not himself. There was a rush and scuffle and whatever was left of the brave soldier took speedy flight into the darkness of night. Fifteen minutes later two of the street worthies began to belabor their old father three or four doors or so below us. At last a policeman approached on the scene, and proceeded to drag one of the drunken sons to the station house. A hundred yards he went, pulling along his prisoner, when the ever loyal gang made a charge on the officer to rescue their comrade. The arm of the blue coat swung aloft the deadly night stick. Down it came with a sound that was sickening. That's one skull gone, and a sick call for a certainty, thought I, hurrying out of bed and getting ready to run to the street. Another and another blow of the locust club, and the whole block was filled with cries of women, and curses of men. "Don't hit him, don't hit him," shrieked a female voice; but the tattoo was kept up. However, I found out when I got a better view of the fight, that the officer in his humanity, had been beating the curb stone for help rather than fracturing the drink-addled pates of his assailants. The pastor was ahead of us, and was rushing to the storm centre, when one of the mob seized an empty iron ash barrel, and hurling it at the doughty policeman, knocked him insensible before us. The prisoner was freed, and in the twinkling of an eye, everybody rushed away and disappeared on the avenues or behind their own doors. It looked like a murder, and none of them cared to be accused of having a hand in it. Silence, a strange silence, just as a sudden death casts over a place, filled the entire street. The gang had been sobered at the sight of the officer falling in his blood to the ground. He was however, not fatally injured: the numbers on his helmet and its leather band had saved him from the full force of

blow inflicted. We did our best for him and returned to consider the ways and means of reforming such ungodly characters as we had just beheld in full Saturday night revel.

I managed to get two of them into the priest's house on Sunday morning. They were still under the influence of drink, but listened to all I had to say to them. The events of the past night gave me a strong text against them and they freely admitted their need of a mission, and promised to bring the gang to the opening services of the men's week. "Father, they said, some of the boys have been run in, and plenty of the rest isn't Catholics at all, and we aint much ourselves." At all the Masses we denounced the scandal and disturbance of Saturday night; and threatened to bring the ringleaders and their followers into the courts unless they repented of their ways. "Come to the mission and learn how to live as men and Christians. Come to receive God's mercy and strength. The Church is your mother and you need all her helps to live and die well. She is your best friend: don't afflict her by drunken brawling and blasphemy within a stone's throw of her sacred altars. We know you and God wants you." Sunday night saw a pretty well filled church, but not all our junk shop protegés were on hand. So the pastor set out with me to carry out the gospel advice—"Compelle intrare." Approaching the street corner we gathered in our first trio of backsliders, and marched them along. Next we mustered into our ranks a half intoxicated boy of sixteen years, and soon after moved down the crowded avenue, getting a half reluctant, shamefaced recruit here and there, until we counted some twelve or fourteen and wheeled them into the church to fill up the few vacant rear seats. This was the result of a trip around only one block, but it was enough to show that we meant business when we said we would fill the church with all the men of the parish. Next day we went to the captain of our precinct and pointed out the necessity of shortening the "beat," or patrolling ground, of the two policemen detailed for service on 54th and 55th St. West. This was to insure more quiet around the parochial residence and the church, and our request was acceded to. For the balance of the week we enjoyed, to a more or less degree, the comforts of a civilized neighborhood. The spiritual exercises were doing their work, and on the last Saturday night of the mission, hardly a sound or

disturbance of any kind marred our night's repose. Four officers in disguise standing at the corners of 54th St. and 10th Avenue, from 11.00 P. M. until an hour after midnight, also contributed not a little to effect this unusual quiescence in our previously uproarious district. These men, however, frankly admitted that the mission, more than they, was responsible for the long desired peace and security that reigned in the locality that night. We thanked God for this consolation, and regarded our success over the gang as a sort of miracle of his reclaiming grace.

At the mission-closing 250 men gave their names as members of the newly formed Holy Name Society, and conspicuous among the throng renewing their baptismal vows were seen many of the notorious junkshop gang. We took farewell of these worthies now, hoping to find some day that our mission produced a lasting change in their lives and taught them to safeguard their souls against the temptations of a great city.

Frater in Christo,
WM. J. STANTON, S. J.

II. SOME MISSIONS FROM LENT TO CHRISTMAS, 1899.

A Letter from Father Buel.

ST. JOHN'S COLLEGE,
FORDHAM, N. Y.,
January 4, 1900.

REV. AND DEAR FATHER,
P. X.

At the request of our Rev. Father Superior of the missionary band, I send you a few jottings about our missions during the past few months. My first mission was at St. Mary's Church, West Bridgeport, Conn., March 12–26, 1899. Father Goeding was in charge and Father Rockwell made the third member of the band. The last mission had been ten years previously. The people seemed to appreciate the mission most highly and our work among them was satisfactory in every way. We had eighteen converts,—eleven men and seven women.

The next mission in which I took part was at St. Joseph's Church, Pittsfield, Mass. Father Wallace in charge with Father Stanton. This was the most trying mission in which I have taken part. I have never seen the people frequent the tribunal of penance in so edifying a way.

During the women's week we heard in the morning from 8 to 12 instead of from 9 to 12 as usual. During the men's week every morning I could find fifty men outside my confessional at 4.30 A. M. We all agreed that the children here were particularly edifying in their lives.

Father O'Kane and I went after that—from April 30 to May 7—to North Walpole, N. H., opposite Brattleboro, Vermont, a small parish composed entirely of workers in the International Paper Company's mills. These poor people have to work from 7 A. M. to 6 P. M. one week and from 6 P. M. to 7 A. M. the next week, also every alternate Sunday, for $1.40 per day. But nevertheless they frequented the mission exercises with fervor, some men after working from 6 P. M. to 7 A. M. came to the 8 o'clock Mass.

Father O'Kane and I then went without any break—May 7–14—to Attleboro, Mass., just out of Providence. The industry here is jewelry making. The pastor, Father O'Connell, is a Maynooth graduate and was most kind to us. This was the first Jesuit mission there; Oblates and Passionists had preceded us in seven other missions.

On May 21, began quite a unique mission in the Passionist church at Dunkirk, N. Y., on Lake Erie, about midway between Buffalo and Erie, Pa. This is the second oldest house of Passionists in this country, its foundation dating from 1862. They have here a sort of Petit Seminaire for little boys preparing for the novitiate; they teach them the elements of Latin. There were nine of them. We took our meals with the community but had a special table with a table cloth and ordinary knives and forks as well as a somewhat special bill of fare. The fathers treated us with the greatest hospitality. They assigned a veteran missionary of twenty years' experience, Father Bonaventure Brown, as our guardian angel and he did the honors nobly. The Father Vicar—our Father Minister—was Father Casimir Taylor, a St. Francis Xavier's boy. The Rector, Father Stephen Kirby has since become provincial. The fathers told us that they had found the people cold and hard to move and thinking that they had become too much accustomed to the Passionists they thought it wise to give them a change. They had planned a ten days' mission for men and women together, from Pentecost to Corpus Christi, intending to give their people an extra dose of the mission. Father O'Kane, however, despite the misgivings of the Passionist fathers, insisted on following our usual plan

of having one week for the women and another for the men; even though in this case it would mean five days for each and would necessitate opening and closing the mission in the middle of the week. During the women's week the church was packed; during the men's week we could not fill the church at any one service, but had all the men there at one time or another. Our confessions numbered 1700 while the estimated number of parishioners was 1500. The reason of our inability to fill the church at any one service was this: The Brooks locomotive works here employ most of the men. They were working night and day at the time. On our closing night 300 men who wished to attend had to work. One man that I knew asked to get off for two hours to come to confession, but was told that if he left there was another man to occupy his place permanently. The Passionist Fathers were well pleased with the success of the mission and agreed that they had been mistaken about the question of separating the men and women.

Father Wallace and I began the last full mission in which I took part before July, on June 4, at Mamaroneck, N. Y. The pastor, Father Isidore Meister, is a Fordham graduate and a great friend of Ours. The weather was intensely hot, but still the mission was well attended and did great good in the parish. I had a little mission—retreat they called it—given to the St. Anne's Sodality attached to Manhattanville Convent of the Sacred Heart. It meant two talks a day in the study-hall with a closing exhortation in the chapel in the presence of the whole community, about 53 confessions in all.

On Sept. 3, we began work again at Pittsburg, Pa., in St. John Baptist's Church. It is a small church right in the midst of the Carnegie foundries and we had to have double exercises every night to accommodate all. Fathers Wallace, Gleason, and I, thus had almost double work. We were nearly vis à vis to the house in which Father Denny was born. There were young girls here between fourteen and eighteen years of age who had never made their first Communion and could not be prepared during the mission, because they had to work in the bakeries and laundries from 7 A. M. to 10 P. M. for $2 per week.

On Oct. 1, Father Gillespie and I began a two weeks' mission in the Sacred Heart Church, Mt. Vernon, N. Y. The Paulist Fathers had given a two weeks' mission there three years before,—one week for Catholics and one week for non-Catholics. The result had been three converts. We had our usual class for converts during the

mission with nine converts as a result. The pastor, Rev. E. I. Flynn, a propaganda student, had been a prime mover in this matter of non-Catholic missions, but seemed a little bit dubious as to their practical utility.

Father Wallace and I began a mission without break in the evening at Waterville, N. Y., about forty miles from Utica on the D. L. and W. R. R. This is the hop-picking district. There had not been a mission here for seventeen years and the pastor wondered that the people were careless about Mass. His name is Rev. E. T. Donnelly, a most exemplary priest and really one who treated us with more than usual hospitality. He was so delighted with the results of the mission that he wishes to have another next year.

From Waterville I went immediately to Bane, Mass., where I conducted a week's mission alone. There are about three hundred Catholics here—Confessions 322. They had never had a mission before. Some years ago a French priest had passed through on a collecting tour and had preached some disconnected sermons. The people were most grateful and all but two made the mission. This was due to the pastor, Rev. Jos. M. Prendergast, a Holy Cross graduate. He made a house-to-house visitation and got the people to promise to come. His main church is at Otter River fifteen miles away. As he could not get our fathers for that place he secured the Redemptorists from Boston. He had never been present at the renewal of baptismal promises before and was much impressed by it.

We took a week's rest at St. Mary's, Boston, where Father Bric showed us the warmest hospitality. Fathers Wallace, Stanton, Cassidy and I, went to St. Joseph's Church, Lynn, Mass., for a two weeks' mission. The pastor, Rev. J. C. Harrington, is a native of Fordham, and was baptized in our church there. He has the reputation of being one of the most scholarly men in the diocese and certainly was most entertaining and well-informed. His new parish school is the finest that I have ever seen and has stirred up the public school authorities to build better school houses. It has only been open since last September but it is the general opinion that a marked improvement has come over the children since they have been under the care of the good Sisters of St. Joseph.

After a week's rest we started our Brooklyn missions on Nov. 26. The Rt. Rev. Bishop had not allowed any missions in the city for the past four years and intended

to have a grand assault on heaven all along the line to begin the closing year of the century. Every church in the City of Brooklyn had a mission during last Advent. All the religious orders and congregations were engaged in the work. The whole city was stirred and in some cases actors played to empty benches and saloons were deserted. We conducted nine missions and our fathers from Buffalo took charge of two more. We regulars were assisted by the following volunteers from our own province: Fathers Chester, Coppens, John Conway, James Conway, Dolan, Francis McCarthy, Matthew McDonald, Nagle, Pardow, Scully, and by Fathers Van der Eerden, Corbley, Donoher and Mulconry from the Missouri Province. The assistance which these fathers gave us was simply invaluable and they were great favorites wherever they went. In many places we were short-handed with two men to do the work of four, but this was due to unforeseen contingencies. The arrangement for these missions was made some three years ago and some assistance which was counted on at that time could not be obtained when required. Some of our fathers from St. Francis Xavier's, N. Y., helped us out now and then with the confessions. I can only speak of the mission at St. Augustine's Sterling Place from my own experience. I was there for four weeks, Father Stanton was in charge. Father Gannon was with us for the first week and Father Pardow for the remaining three. The other churches in which we had missions were: Presentation, Star of the Sea, St. Teresa, St. Charles Borromeo, St. Francis Xavier's, Our Lady of Victory, St. Peter's, and St. James, the pro-cathedral. Our general result in all the churches in which we gave missions not counting the Buffalo fathers[1] was, Confessions 47,997, Confirmed 1323, converts 113, marriages 85.

My general impression about the mission work—based of course upon a somewhat limited experience—is that

[1] We learn from The Father Superior of the Buffalo Mission—Father Rockliff—that the fathers from this mission were at Holy Trinity and St. Aloysius, both German parishes. At Holy Trinity Father Hubert Hartmann conducted the mission assisted by Fathers Géron, Neubrand, and Schmandt. The mission was very successful. They heard 3,900 confessions, many returned to their duties, and a number who had been married before a Protestant minister were reconciled to the Church. At St. Aloysius Father Haza-Radlitz was in charge and he was helped by Father Clement Alten. They heard 1,350 confessions, amongst them a great number who had not approached the sacraments for from two to twenty and some not even for thirty years. The pastor has written lately that a good number of these have come to confession again since the mission. Thirty-six cases of marriage before the Protestant minister were settled and the parties brought back to the Church.—*Ed. W. L.*

it is a work most necessary to the well being of holy Church in this country. The people are well disposed, eager to receive instruction, and frequent the sacraments in a way which I think is remarkable. The clergy whom we have met are edifying, filled with the priestly spirit and well disposed toward our Society. It is certainly the most consoling work in which I have ever been engaged.

Commending myself to your Holy Sacrifices,

Your most unworthy brother in Xto.

DAVID H. BUEL, S. J.

MISSIONS GIVEN FROM SEPT. 1898 TO CHRISTMAS 1899 WITH NUMBER OF CONFESSIONS, CONFIRMATIONS AND BAPTISMS.

(The baptisms are of converts, not of infants.)

			Confess.	Confir.	Bap.
1898					
Sep.	4–11	Holmesburg, Pa.	900		
"	" "	Marblehead, Mass.	1400		
"	" "	So. Manchester, Mass.	1450	125	7
"	" 14	High Bridge, N. Y. C.	800		
"	" 18	St. Ambrose, N. Y. C.	1575		
"	25–Oct. 2	Noroton, Conn.	460		
"	28– "	" Springfield, Mass.	300		
"	25– "	" Coeymans, N. Y.	426		
"	" "	" Seton Hall, Orange, N. J.	200		
Oct.	2–16	St. Peter's, N. Y. C.	4400	51	10
"	9– "	Lenox, Mass.	1103		1
"	23– Nov. 6	Dorchester, Mass.	4500		
"	" "	" East Providence, R. I.	1500		
"	" "	" Millbrook, N. Y.	570		
"	" "	" Liberty, N. Y.	600		4
Nov.	13–27	Taunton, Mass.	3400		
"	"	Fordham, N. Y.	2200	153	6
"	"	E. Orange, N. J.	2200		
Dec.	4–18	Baltimore, Md.	600		4
"	"	Ashley, Pa.	3000	97	
"	4–11	Wilmington, Del.	304		
1899					
Jan.	1–15	St. Ignatius, N. Y.	7000	45	6
"	"	Perth Amboy, N. Y.	700		
"	22– Feb. 5	Loyola, Baltimore, Md.	4400	62	8
"	"	" Gonzaga, Wash. D. C.	5600	76	9
Feb.	8–15	Rochester, N. Y.	150		
"	"	Manhattanville, N. Y.	200		

			Conf.	Confir.	Bap.
Feb. 19– Mar. 5	St. Mary's, N. Y. C.		2315		
" " "	Braddock, Pa.		1800	225	15
" " "	Albany, N. Y.		4500		
" 19 Mar. 19	St. Michael's, N. Y. C.		8000	70	14
" " " "	Sacred Heart, N. Y. C.		13400	75	14
Mar. 12–26	New Castle, Pa.		1834		
" "	Salem, Mass.		4019		
" "	Bridgeport, Conn.		4500	150	18
" 12–19	Turners Falls, N. Y.		1200		4
" 19–26	Rochester Cathedral, N. Y.		1234		
" 26– Apr. 2	Tompkins Cove, N. Y.		500		
Apr. 9–23	Providence, R. I.		2400	26	2
" "	Pittsfield, Mass.		5000	40	9
" "	Wilmington, Del.		935		
" 30– May 7	Bellows Falls, Vt.		780		
May 7–14	Attleboro, Mass.		920		
Apr. 30–May 14	Biddeford, Me.		1800		
" " "	Port Henry, N. Y.		1100		
" " 7	Tompkins Cove, N. Y.		284		
" " "	St. Mary's, N. Y. C.		250		7
May 14–28	Fordham, N. Y.		1000		
" 21– "	Dorchester, Mass.		1166		
" 21– Jun. 1	Dunkirk, N. Y., Passionist Congregation		1560		
Jun. 4–11	Wilmington, Del.		300		
" " 18	SS. Peter and Paul, N. Y. C.		1400		3
" " 11	Mamaroneck, N. Y.		500		
" 6– 9	St. Michael's, N. Y. C.		500		
Aug. 20–27	Larchmont, N. Y.		325		
Sep. 3–17	Johnstown, Pa.		1963		7
" "	Pittsburg, Pa.		2500	126	12
" 10–17	Milbury, Mass.		700	22	1
" 24– Oct. 8	Spring'd Cathed. Mass.		6300	47	7
" " "	Dorchester, Mass.		2000		1
Oct. 1–15	Mt. Vernon, N. Y.		1300	120	9
" 15–22	So. Manchester, Mass.		799		
" "	Waterville, N. Y.		1000		
" 22–29	Otter River, Mass.		322		
" "	Roslindale, Mass.		1100		
" 15–29	Newport, R. I.		2900	40	2
" "	St. Charles Borromeo, N. Y. C.		2500	50	8
Sep. 24– Oct. 8	Ware, Mass.		1497		4
Nov. 5–19	Rensselaer, N. Y.		2400	23	5
" "	Lynn, Mass.		4300	100	6
" "	Norfolk, Va.		400		
" 26–Dec. 24	Pro Cathed. B'klyn, N. Y.		7200	146	15

			Conf.	Confir.	Bap.
Nov. 26–Dec. 24	St. Augustine,	Brooklyn	5400	140	14
" "	" St. Peter's,	" "	7000	120	8
Dec. 3–17	St. C. Borromeo,	" "	4100	59	10
" "	St. Teresa's,	" "	4400	233	9
" "	St. Fr. Xavier's,	" "	5600	140	9
" 10–24	Presentation,	" "	1250		
" "	Star of the Sea,	" "	7447	485	41
" "	Lady of Victory,	" "	5600		7

SUMMARY

	Confess.	*Confirm.*	*Bapt.*
Total from Sept. '98 to Aug. '99	113,135	1,195	143
" " Aug. '99 to Jan. '00	80,303	1,851	173
" " Sept. '98 to Jan. '00	193,438	3,046	316

THE JOHN A. CREIGHTON MEDICAL COLLEGE, OMAHA, NEBRASKA.

A Letter from Father C. Coppens to the Editor.

THE CREIGHTON UNIVERSITY,
OMAHA, Jan. 13, 1900.

REV. AND DEAR FATHER,
P. X.

This Medical College is a department of the Creighton University, and is thus under our direction. A brief sketch of its history and of its present condition may, therefore, be of interest to the readers of the WOODSTOCK LETTERS.

What led to its establishment was the erection, in 1891, of a grand new building for St. Joseph's Hospital, for which it was imperatively necessary to provide a worthy staff of attending physicians. Some account of this hospital is here in place; our Medical College and St. Joseph's Hospital go hand in hand, as two sister institutions.

Mr. John A. Creighton, whose benefactions are of world-wide fame, and who, in recognition of them, was made a Roman Count by our holy Father Leo XIII., wished to erect a princely memorial to his wife, Mrs. Sarah Emily Creighton, a lady every way worthy of him, whom he had lost by death in 1888. In her last will she

had left a legacy of $50,000 for the erection of new buildings for St. Joseph's Hospital. Her husband aimed higher still; he wished the edifice to be a testimonial to his own love for his departed spouse. So, besides donating for the purpose a large and most eligible lot, he added money enough to her legacy to make the "Creighton Memorial," as the hospital is called, the best and most elegant structure that his architect could devise. He spent $180,000 in building and furnishing it. The edifice is massive, of pressed brick, with brown stone trimmings, three stories in height, with a tower in the centre, in elegant style of architecture. The interior is handsomely fitted out with all that can contribute to the comfort of its inmates; it contains over 300 beds, distributed through moderate-sized wards, and through rows of private rooms, some of which are furnished in princely style. The principal hospitals of the United States had been examined to introduce into this all the latest improvements; and no expense was spared to rival the most perfect institutions of the land. Though Omaha is a city of 140,000 inhabitants, St. Joseph's Hospital can accommodate three times as many patients as all the other hospitals of this city combined. When all was ready, Mr. Creighton handed over the whole property in fee simple to the Sisters of St. Francis, who have charge of the institution.

The physicians attending the hospital in its former building, were members of the staff of the Omaha Medical College, which had been established twenty years before, and was still the only medical college in the city. But of late these doctors had failed in many ways, to give satisfaction. The virus of the American Protective Association had infected many of them, and had broken forth in ugly blotches, making life doubly hard to the good sisters in their labors of charity. Besides, they had committed themselves to principles and medical practices which no Catholic could tolerate. It was not edifying to hear it said that such and such operations had been performed in St. Joseph's Hospital. There was moreover an urgent need of providing some institution in the West where Catholic young men could study medicine under proper guidance and amid favorable surroundings, without being exposed to the proximate danger of having their morals ruined and their religious principles blasted by agnosticism and infidelity. There appeared to be no other way to supply all these wants than through the es-

tablishment of a new medical college which should be properly managed.

Mr. Creighton was willing to bear the expenses of founding and furnishing a medical college that should be under our direction, he also promised to pay the annual deficits of expenses incurred for its support, until it could be maintained by the tuition of its students, and to provide for it a temporary home until he should be able to erect for its use a building commensurate with his generous designs. His offers were accepted, and the new institution opened its classes in October, 1892, with twenty-seven students; which number, in seven years, has grown to 134, now in attendance. It is to-day well known throughout the western states as "The John A. Creighton Medical College, a department of the Creighton University." The old Omaha Medical College has not been able to keep step with its young rival. It was later than ours to adopt the four years' course; its students in the regular course now number only eighty-seven, though many more attend its dental annex.

Mr. Creighton had from the beginning furnished his college with the latest and most improved styles of scientific instruments,—medical, surgical, biological, chemical, etc. Whatever he bought was the best in the market; for instance, an anatomical mannikin cost $1000.

But it was not so easy at first to procure for the new institution professors that should come up to his high standard. The leading physicians of Omaha vied with each other for the honor of filling the college chairs. Many of them were prominent for science and ability; but scarcely any were Catholics, much fewer than in most other cities of equal importance. Yet so judicious was the choice made for the purpose, that general satisfaction has uniformly been the result. There is a marked contrast between the spirit of reverence with which God, religion, the soul, regard for human life, etc., are spoken of by our lecturers and pupils generally, and the flippant way in which these matters are treated by most of the professors and pupils of the other college. And yet, even now, of the forty professors lecturing in our medical college only five are Catholics.

How willing they all are to conform to our moral teachings is illustrated by such facts as the following. When I first began to lecture on Medical Jurisprudence, in 1894, the lecturer on obstetrics, an Israelite, called on me before opening his course, and wished to learn what moral principles I maintained on the matters of his specialty,

in order that "all might say the same thing," as our rules so wisely direct. I lent him an article of the American Ecclesiastical Review on the subject. He not only studied it with care, but also read it to his class, and laid it down as the basis of his moral teachings; for lecturers on medicine *will* teach moral and religious principles, or immorality and irreligion. Another fact: last year, before a medical society of which the professors of both colleges are members, a paper was read on some important operation, the performance of which involves moral principles; and in the discussion which followed, the line appeared to be sharply drawn between our professors, who advocated the orthodox teachings, and the professors of the rival college, who, as a rule, held the opposite views.

Among the present lecturers in our medical college there is one of our own training, one of our first medical graduates, who, though not a Catholic, is as determined an advocate of right as any one can be. Last October he opened his lecture course with a talk which was received with enthusiasm by his hearers, and which they have printed entirely in their college journal, the "Creighton Medical Bulletin." No veteran physician could have spoken more wisely, no director of conscience more practically, no preacher more earnestly, and yet no friend more familiarly than he spoke on that occasion. Another of our graduates has become a member of Holy Church. Another, though a non-Catholic, sent me word a few months after his graduation that he had already baptized three dying infants. One of our students last year was offered $30.00 for performing an operation which is criminal. He is a poor young man, and the only Catholic in his family; but he withstood the temptation.

But at one time we came near losing our medical college. Four years ago finances were at a very low ebb in Nebraska, owing to a three years' drought. The temporary home of our medical department was so dilapidated that it was unfit for further service; and it appeared impossible at the time to supply the want. A cheap structure would have appeared unworthy of our generous patron, and prudence forbade considerable expense. Our professors were discussing the alternative of temporarily suspending their lectures or abandoning them altogether. Of course we prayed hard for the help of the Lord. It came in the shape of an appropriation made by Congress for a World's Exposition to be held at Omaha. This brightened the prospects of property holders; and on the

Feast of the Sacred Heart we heard the good news that Mr. Creighton was going to build the college at once. An edifice was erected perfectly suited to its purpose, an elegant structure, which cost, besides the lot it occupies, the sum of $70,000. This edifice, with its grounds and all its appurtenances, Mr. Creighton last year made over in fee simple to the Jesuits of the Missouri Province; for, having full confidence that our fathers would ever do with it what would be for the best, he did not wish to bind us with conditions which might in the course of time defeat his benevolent purposes. Our professors and students are now excellently provided for in every way. To improve their clinical facilities, a new edifice was last year erected at the St. Joseph's Hospital, containing operating rooms and an amphitheatre which seats one hundred spectators.

The hospital during the year 1899 received under its roof as many as 1760 patients, 800 of whom were accepted on charity. Of the patients about one half are aliens to our holy religion, no difference being made of creed or no creed among the applicants in need of help. Some forty sisters are occupied in the care of the sick; I need not state that the edification given by them and the fruit reaped in consequence are very consoling.

But the principal source of edification is Mr. Creighton himself. Every Sunday, after hearing Mass he visits our community, then the convent of the Poor Clares, of which he is the founder and main support. He spends the Sunday afternoon at the hospital, visiting the patients, especially the poor, and distributing little comforts among them. They look for this weekly visit with eagerness, and receive him with tender emotions of gratitude.

At our medical college also, charity is freely dispensed to all applicants, at the rooms of the free dispensary, open every day of the year. Thus a double advantage is gained: the poor are relieved, and the professors and their pupils have favorable opportunities for clinical work.

So far the John A. Creighton Medical College has conferred the degree of M. D., in course, on sixty-four sturents; and the proportion will now go on yearly increasing, as is evident from the rapidly increasing numbers of its students which have been in successive years 33, 41, 52, 51, 52, 81, 113, 134. The attendance this year is as follows: Seniors 24; Juniors 26; Sophomores 39; and Freshmen 45. The medical faculty here is strict in its examinations, last spring it rejected two students who had attended the lectures for four years, one of whom is

putting in a fifth year, determined to succeed. Of the 134 students in attendance about two dozen are Catholics. The tuition varies from $65 to $75 per term; and the institution is now self-supporting, or nearly so. Its Catholic graduates find no difficulty in securing desirable fields of labor; for many priests in these western states are looking for well educated Catholic doctors for their congregations. We have usually more applications from them asking for young physicians of our training than from the graduates who seek our patronage.

I might also state that in addition to St. Joseph's Hospital, we have affiliated to our medical college "St. Bernard's Hospital for the Insane," which is situated across the Missouri in the neighboring City of Council Bluffs, Iowa. It is the property of the Sisters of Mercy. It was formerly attended by a staff of physicians who were professors in a medical college of that town; but since the opening of our college, that other has been closed and its students have aided to swell our ranks.

C. COPPENS, S. J.

ST. BEUNO'S ON THE HILL.

A HISTORY OF THE ENGLISH SCHOLASTICATE.

A Letter to the Scholastics of Woodstock from Mr. P. J. Philippe, S. J. [1]

ST. BEUNO'S COLLEGE,
ST. ASAPH, NORTH WALES,
January 28, 1900.

REV. AND DEAR FATHER,
P. X.

Having heard from our southern scholastics that the theologians at Woodstock were desirous of learning something about the history of St. Beuno's, I set about to carry out their wish. I found, however, as I proceeded in collecting information, that to give an adequate and accurate description of the struggles of the English scholasticate from its first beginnings to the present day was a task more difficult than I had anticipated. However,

[1] Mr. Philippe belongs to the Mission of New Orleans and is now at St. Beuno's in his second year of theology.

ST. BEUNO'S COLLEGE, ST. ASAPH, N. WALES.—S. W. VIEW.

1.—ST. MICHAEL'S, THE CHAPEL ON THE ROCK.
2.—THE ROCK AND CHAPEL FROM THE S. W.
3.—S. W. FRONT OF THE COLLEGE FROM AN UPPER TERRACE IN THE GARDEN.
4.—W. FRONT FROM THE N.

what I have been able to gather from old records, notices, and personal observation may prove of interest to our scholastics at Woodstock, and even to others, as I fear that the history of St. Beuno's is little known outside of England. I shall begin my sketch *ab ovo*, going back to some three centuries before St. Beuno's came into existence.

The theologians of the English Province of the Society, as was the case with most other provinces, did not possess always a house of studies of their own, but were forced to seek theological knowledge abroad. In fact, the first Jesuits of the English Province being refugees, were therefore compelled to seek on the continent that religious toleration which was so unjustly denied them by Edward and Elizabeth.

The first Jesuit to try to organize anything like a successful mission for the training of priests for the Society, was the great Father Parsons, founder of the English Province. We read of him that even in his scholasticate, the idea of organizing a separate English mission, was so uppermost in his mind, that he requested Father Everard Mercurian to keep together a small body of English students at the Roman College, who had asked for the Eastern Missions.

Thus started in 1574 some sort of an English scholasticate, which was to continue among strangers for nearly half a century, until all were finally gathered into the English Novitiate at Louvain. Here, however, they did not stay long, for in 1625, they migrated to a house of their own at Liége. For more than half a century Liége was edified by these holy men; for the records show them to have lived there from 1625 to 1793. Their number, counting philosophers, was variously estimated from fifty to sixty. Through the charity and generosity of Duke Louis of Bavaria, who is said to have been their chief benefactor, their life, though rather monotonous—or to put it more religiously, passed in unruffled quiet and uneventful happiness which is still characteristic of our own—may be considered as having been quite comfortable. I have been greatly amused at reading some bits from the beadle's custom book, which perhaps in those days was kept with more accuracy or at least with more "gusto" than that of our own times. Most of these books were unfortunately lost; one of them, however, covering the period of the suppression of the Society, can still be seen at the Stonyhurst Museum. It contains an item, which all beadles would do well to imitate, and

that is to be zealous for old customs and precedents; as one of the then beadles noted he did, by searching the books with unswerving fidelity even eighty years back, in order to settle some point at issue.

The college at Liége, as is perhaps not generally known, was saved at the time of the suppression by the friendly intervention of the bishop who constituted it a Pontifical College; but the transference thither of the College of St. Omer's materially interfered with its original design, so that a further migration to Stonyhurst became as it were a necessity. The sufferings here endured in the old original buildings by scholars, masters, scholastics and priests, form a very edifying chapter in the annals of the English Province, and can only be fitly described by those who experienced them. They were practically packed in a box like sardines and nobody need therefore be surprised that they went through a flying course in the "multum in parvo" style. The whole course lasted four years, two being devoted to philosophy and literature and two to theology. This state of things lasted for thirty years, until the central portion of the present handsome building "St. Mary's Hall" relieved the pressure in 1830.

Once more the English theologians were sent on their travels on account of the rapid growth of the province and the incapability of the seminary to provide accommodation and teachers for theologians, philosophers, tertians and juniors. This was in 1845 when all the theologians and philosophers were dispersed once more, and the English Province could no longer boast of a college of its own for higher studies. Father Roothaan was then General of the Society. Such a state of affairs for a province that could now count more than thirty theologians was not at all an ideal one in the General's mind and he was not slow in impressing upon the then Provincial, Father Randal Lythgoe, the desirability of erecting a theologate of his own. Thus the project of St. Beuno's was soon to become a reality. The selection of the site came about in a rather wonderful way if we are to credit the accounts that, I think, are generally accepted here.

Father Lythgoe was on his yearly visit to the Holywell Mission, and in the course of it he came some eight miles west to the beautiful valley of the Clwyd, to inspect an outlying field or farm in the parish of Tremerchion. The title to this small property which had belonged to the Holywell Mission for nearly two centuries, is traced back as far as 1662, when by deed it was trans-

ferred from James Lovett, a goldsmith of Holborn, and Elizabeth his wife, daughter of Peter Ellis of Bryngwyn, Co. Flint, to two gentlemen in London, Thomas Walpole and John Wolfe for the sum of £246 ($1057).

Father Lythgoe, on his way to this farm, passed the comparatively flat tableland, which divides us from the River Dee; but as he proceeded and finally reached the ridge which dominates the valley of the Clwyd, such was the fullness and glory of the beautiful scene that lay stretched before his gaze, that the great man—they say he was a giant in body and mind—bringing down his fist upon his knee, exclaimed, "Here I will build my house for theology."

And here it was built and here it stands to-day, an extensive pile of buildings, about midway up a ridge of hills at approximately 500 feet above sea level, thus commanding a very extensive and, to my mind, one of the prettiest views that could delight the traveller's eye. The rich and fertile vale of the Clwyd, bordered by the sea at Rhyl—eight miles from St. Beuno's—stretches out to the famous Snowdon and numerous other mountains that are grouped round it in the distance. At our back lies Ben Arth with an altitude of a little under a thousand feet, and it is on its summit, that theologians whose hearts beat in unison with the poetic touch of nature, can daily be seen in goodly numbers, drinking in copious draughts a mixture of mountain and sea air. From this point, almost within our precinct—of course we can command a still vaster horizon at the sacrifice of half an hour or an hour's walk to the shady heights above Cwm (pronounced Coom) or the bare, steep and rocky Voel—the eye can descry at a distance of nineteen miles with considerable accuracy on a clear day the Little and Great Orme's heads, jutting out into the sea. Snowdon is perfectly visible on bright days; the Isle of Man at a distance of eighty-five miles has been seen, and some go so far as to say—but this must be taken "cum grano salis"—that Slieve Donard of the Irish Mourne Mountains, 120 miles as the crow flies, has been noticed under favorable conditions from St. Beuno's tower.

St. Beuno's was once known as Ben Arth College from the name of the mountain on whose brow we nestle. The present name has long since superseded it, in honor of the great Welsh Saint, who as early as the sixth century sanctified these parts by his labors and charity. His name is inseparably connected with the famous shrine of

Holywell of which I will say a few words later on. But to return to the college proper.

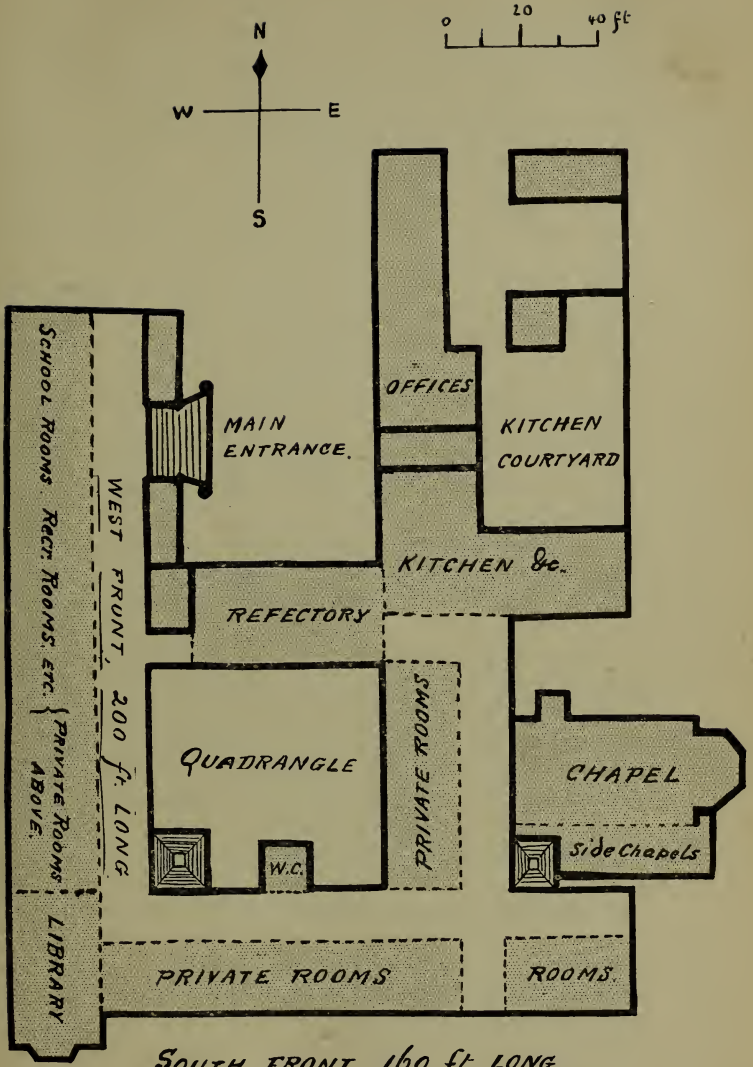
Father Lythgoe, having chosen this picturesque site, engaged the services of Mr. Hansom, inventor of the hansom cab, to draw up the plans and when, in 1849, the shell had reached completion, the present scholasticate was formally started on March 1, with Father John Etheridge as first rector, and Father Perrone occupying one of the chairs of theology. The memorable event is daily brought to our notice by a healthy horse chestnut tree that received in its infancy the fatherly protection of the great theologian. A sturdy live oak, planted by Father Roothaan's own hands also commemorates the same fact.

Our property at first was confined to the one field above mentioned, comprising only a few acres, but by gradual purchases, it has now-a-days assumed the respectable figure of 235 acres and 3 roods. The college proper with grounds amounts to 13 acres 2 roods and 10 poles; woods round about comprise 18 acres and 2 roods, while the remaining ground is taken up by an extensive farm and the "castle" property. Much artistic taste has been displayed in the laying out of walks and gardens, which latter, besides the useful, furnish likewise the agreeable delicacies of the season.

The photographs of the house, viewed from the south and the west speak for themselves, and show with effect the handsome limestone pile with its monastic appearance. The buildings, however, are rather small for our fifty theologians and some had to be sent abroad this year for lack of accommodation.[1]

There is one thing that a theologian looks forward to in a house of study, namely a good library. St. Beuno's library, to which we have free access, is considered, in some respects, one of the finest in our Society. It is fully up to date with regard to historic documents, patrology, dogmatic and scriptural theology. The number of volumes is not far from 30,000, among which may be seen some very rare and valuable specimens. Thus, for instance, we possess a reproduction of a MS. of the fourth century: "Tischendorf's Codex Sinaiticus;" Patrology of Migne, over 200 vols.; Utrecht Psalter, in autotype facsimile; Shakespeare's fourth folio, 1685; Pertz's Monumenta Germaniæ; Works of Assemani; fine col-

[1] The dimensions of the buildings are as follows: the west frontage of main building is 200 feet; south frontage 160 feet; extreme measurements east to west 200 feet, and north to south 240 feet, including offices, projecting buildings, etc.



SOUTH FRONT, 160 ft. LONG.

St BEUNO'S COLLEGE St ASAPH, N. WALES.

GENERAL PLAN.

lection of some of the best editions of the Fathers, Chrysostom, Augustine, Ambrose, etc.

A spot dear to the heart of every theologian is the beautiful little "Rock Chapel." This chapel in the picturesque German style was built in 1866 upon the summit of a rock near the college, in honor of "Our Lady of the Valley." It was designed by Father Ignatius Scoles, and its proportions are so happily combined that in the distance it produces all the effects of a stately church. This little gem was intended as a special act of reparation for the many desecrated shrines of Our Lady, now lying around in ruins, which evidence even in their desolation, how great must have been the veneration of these descendants of the ancient Britons, before their faith was snatched away from them by the cruel hand of persecution. I cannot help thinking of the awful account our persecutors will have to render to the Most High Judge, when with sadness of heart I view the ruins of stately temples and colossal monasteries that speak volumes of the piety and saintliness of this once Christian people. Our Lady, no doubt, looks with tearful eyes on the smiling valley below, and takes pity on the sad state of the demoralized Welsh people. I could write a book on this deplorable state of affairs, but the limits of this essay will not allow it.

St. Beuno's climate is mild and is said by medical authority to be very healthy and bracing. And naturally so; for pure and invigorating mountain air with a "sniff of the briny" as well as freshening winds constantly blow over our hills, bearing life and energy in their breezes. The health of the theologians is remarkably good, owing no doubt on the one hand to our various games, tennis, golf and an occasional attempt at cricket and football, and on the other to varied and pleasant walks over hills and dales. Besides, the meandering and truly picturesque river Clwyd is easy of access and during the spring, summer and autumn seasons, a dozen anglers may be seen on Tuesdays and Thursdays on its grassy banks, enjoying all the pleasures of their pursuit, while drinking in health at every breath. In the wintry season, when nature favors, skating is freely indulged in. Four miles from the college, Llyn Helig, a romantic lake, which like a gleam of silver shines forth from its dark environments of shady trees, is to many a delightful and enchanting spot on which to enjoy a day's freedom. It is an acknowledged fact in the country round, that among

the best exponents of the skater's art, are the gentlemen from St. Beuno's College.

Some have objected to our place as being too quiet and dull. This is certainly true, but then for those who are wearied of the turmoil of our large cities and wish to lead a quiet and undisturbed life, no place could have been more advantageously chosen. For the last thirty years there has been a rumor afloat of removing the theologate to a more lively spot, but no doubt, thirty more will elapse before such removal takes place, and from the "health" point of view, the exchange might be for the worse.

A few words on our missions in the neighborhood will not, I trust, be deemed amiss. And first of all, our attention is called to St. Winefride's miraculous shrine at Holywell, in charge of our fathers as far back as the beginning of the 17th century.

Holywell stands on the southern shore of the fine estuary formed by the river Dee at its entrance into the Irish Sea. From the road entering the town on the east, as well as from many other points on the high tableland, may be obtained magnificent views of the estuary, the Cheshire side of the river and the Irish Sea. The old-fashioned town, however, with its unsightly factory chimneys and narrow crooked streets of closely packed houses, would not entice the traveller thither, were it not endowed with one attraction which renders it unique in Great Britain; for it contains, as is well known, the only Saint's shrine, which has, as a centre of pilgrimage, survived the blighting influence of the Reformation. For here it was, hagiographers tell us, that early in the seventh century the noble Welsh maiden Gwenfrewi was born and dwelt; here for love of her chastity she suffered martyrdom when Caradoc, son of a neighboring prince, a reckless, profligate and violent youth and the would-be ravisher of the angelic maiden, with a single sweep of his sword severed her head from her virginal body. Here she was raised to life by St. Beuno, and from the spot, sanctified by her blood, gushed forth a sacred fount, whose salutary waters have healed and still heal maladies of both soul and body. The sacred well gushes up within an area of about two yards in diameter. It is roughly estimated that it daily throws up 5,000,000 gallons of clear, refreshing water, forming quite a respectable stream and feeding various mills along its course. Over the well, which is enclosed by octagonal sides, stands a temple of exquisitely enriched gothic style. The ceiling is

of carved stone ornamented by sculptured pendants and supported by light pillars which form a lovely arcade around the fountain.[2]

The water, after gushing up in the octagonal enclosure, flows away rapidly beneath a low archway into a rectangular bath 12 x 7, in which pilgrims continue to plunge in the hope of a miraculous cure, and occasions are not wanting which bear witness to the wonder-working power of the saintly virgin. Pilgrims flocked hither from time immemorial. There exists a record of a pilgrimage made by the son of the Countess of Chester in A. D. 1115, and Pope Martin V. early in the fifteenth century granted special indulgences and privileges to the pilgrims. At the end of the fifteenth century, a beautiful structure was erected over the well and its enclosure. The ceiling is of oak so exquisitely carved as to defy all modern competition. Unfortunately that hall—for such it really is—no longer belongs to us, but serves the purpose of a meeting house for Welsh conformists. The well proper, however, with the bath etc. is under our fathers' control and they pay the town council £125, as a yearly rent. This mission came into the Society's possession about the year 1600 and has survived through many vicissitudes to the present day. Owing to the pressure of persecution during the seventeenth century, the premises of the Society were known under the name of "Old Star" and "Cross Keys" inns. Each of these houses, was a species of hotel for the reception of pilgrims of better rank. Edward, Duke of Norfolk and other visitors of distinction lodged at one of these inns. To give you an instance of the influx of pilgrims to the shrine, on the Feast of St. Winefride in 1629 there appeared to have been as many as a hundred priests, the total number of visitors exceeding fourteen hundred.

The present church of modest structure (1832) with the fathers' residence now stand on the "Old Star" inn's premises, while the "Cross Keys" ceased to be used as a chapel in 1802 and was sold. Its purchaser pulled it down and erected upon its site a handsome residence. Through the zealous and untiring efforts of the late missioner, Father Maurice Mann, S. J., it was again purchased in 1861 and turned into a large hospice for men and women. At the same time, a convent of nuns of the

[2] The hand of time or vandalism has however completely obliterated the legends of St. Winefride and the arms of the noble house of Stanley that were emblazoned here and there along the walls. This gem of architecture, we owe to the piety of Margaret, Countess of Richmond, mother of Henry VII.

Order of St. Paul of Charity was established, who have charge of the schools and devote themselves to the service of the pilgrims. And thus we struggle on, confiding in the powerful intercession of our great Welsh saint.

The story of the rest of our neighboring missions is quickly told. St. Asaph,[3] three and a half miles from the college, is an insignificant little town, which Dean Swift aptly described when he took the liberty to affix the following amusing couplet to one of the hotel books:

"High Church, Low Steeple,
Poor place, Poor people."

The first to bring consolation to the few poor Catholics, was one of the earlier refugee fathers from Italy—Father Cardella—then professor at the college. Soon after, the site for a chapel with a house for the school mistress was purchased, and the little mission was formally opened on Dec. 8, 1854. It was served up to last year by a father from the college, whilst two theologians devote their energy to catechise the children. It is now attended from Rhyl.[4]

Rhyl was the next mission established from St. Beuno's College. It can boast a modest little church, the only place of Catholic worship capable of holding some four or five hundred people. Until 1863 it was served from the college when the present commodious structure with presbytery and school was built and thus made it a distinct mission with two fathers in charge. It is said, that when first attended by Father James Etheridge, late Bishop of British Guiana and Demerara, then rector of the college, the congregation consisted of three poor Irish laborers working on the railway.

There remains still in our charge another little mission at Denbigh. This place, historically considered, possesses

[3] St. Asaph, or as it is called in Welsh Llan Elwy (the church on the Elwy) owes its name to the saint who founded its cathedral and monastery somewhere between 523 and 543. The monastery, capable of holding 965 monks, is, however, more correctly attributed to St. Kentigern (Bishop of Glasgow) who came to this neighborhood, whither he had been compelled to flee from Scotland. On his return to his native land, he left as his successor, St. Asaph, upon whose death the village was named St. Asaph. The present cathedral, under a conformist bishop, stands upon the ruins of that once great monastery.

[4] Rhyl in Welsh signifies shore. A few years back, it was a coast guard station, and contained only a few huts for fishermen; of late years, however, it has remarkably improved and has become a popular watering place that may favorably compare with some of our minor summer resorts along the American coast. It has a fine stretch of sandy beach thus affording a splendid resort for children. It can be plainly seen from our heights and snugly nestles on the sea shore, terminating the picturesque valley of the meandering Clwyd.

a great many objects of interest. The famous Denbigh Castle is at the top of the hill and naturally attracts attention first. It is of course in complete ruin. There still exist, however, large arches and portions of a cathedral and abbey which the Earl of Leicester commenced in the hope of obtaining the transfer of the Episcopal See of St. Asaph but left unfinished. Within the precincts still stands St. Hilary's Church, affording in former days a worthy place of worship to the parish of Denbigh. Just outside the castle walls could once be seen the small cottage where the great explorer Stanley was born. Instead of that grand projected cathedral and abbey, we see to-day, near the walls of the ruined castle, a small chapel, just able to accommodate the few worshippers that flock to the true altar. This was erected in 1863. One father has been amply sufficient to attend to the spiritual wants of this parish during its existence, and hence you can judge of the little good that is apparently being done among the Welsh. One cannot help feeling that, in such surroundings, one breathes an air still laden with the fumes of fanaticism and religious degradation. No body can prophesy, but judging from a natural standpoint, it looks as if the hearts of the Welsh people are, for a long time to come, sealed firmly against the beneficent influence of the Catholic religion.

P. J. PHILIPPE, S. J.

LIFE AT MOZDOK, RUSSIA, DURING THE SUPPRESSION.

From an unpublished Letter of Father Gilles Henry[1] *Translated from the French by Father C. M. Widman.*

Father Widman informs us that the original copy from which the translation of this letter was made, was burnt in the fire at Grand Coteau. It is thus fortunate that the translation is preserved in the LETTERS.—*Ed. W. L.*

MOZDOK, March 18, 1812.

MY DEAR FRIEND,

I know not how to thank you for your solicitude in my behalf. I have received, with no small pleasure, all your letters together with a copy of my brother's. I am much obliged to you for the particulars you give me about the various events which have transpired in both hemispheres. Receive likewise the thanks of our Rev. Father Superior and other friends to whom I have communicated your letters, and who have derived no small edification from their perusal. Next week I am to receive 624 rubles which are, I think, the proceeds of a

[1] *Father Gilles* (Ægidius) *Henry* was born at Opont, Luxemburg, on Apr. 14, 1772. He joined the Paccanarists and was sent to England, where he taught and studied at Kensington. When the English "Pères de la Foi" separated from their leader to join the Society in Russia, Father Henry followed their example and was enrolled in the Province of Sicily, shortly after its establishment, June 2, 1805. In 1807, he was with Father John Woyszwillo († Tarnopol 1842) sent to open the Mission of Mozdok, a military post in the Caucasus; Father Joseph Suryn († Tarnopol 1842) came to join them from Astrakan. He accompanied in 1809 the celebrated Klaproth on his scientific travels to Georgia: that scientist, though he abandoned him on the road, was however obliged to render justice to his apostolic zeal and accomplishments, and blames the Russian Government for having laid aside, much to its own detriment, the plans suggested by the father's experience and wisdom. When that Government in 1820 exiled the Jesuits from the empire, it wished to retain the missionaries, and would have allowed them to remain under their rule, if they had only consented to change their name and habit. All refused unanimously and were therefore dispersed, except Fathers Woyszwillo and Henry, who remained at Mozdok until 1826, when the Government at last found an Armenian priest to replace them in a post naturally so arduous and undesirable. After leaving the Caucasus (Father Henry had taken the solemn vows Aug. 15, 1815), he passed into Greece, where in 1837 he taught dogmatic and moral theology and philosophy in the Seminary of Syra and acted as theologian to the bishop. He died on the island of Chio, Dec. 26, 1856.

parcel of goods sent by you. Within a year, I hope, they will so fructify in the hands of our merchants as to enable me to pay the dowry of one of our "princesses." The fifty crowns which I am to receive with my watch, will be the dowry of another. I should be much obliged to you, if you could give the names of all the benefactors, whose charitable gifts enable me to settle our poor maidens. Our Asiatics are habitually very thankful to their benefactors; they remember them, pray for them, have Masses said for them from generation to generation, and never pronounce their names when they are dead, without adding, "May the Lord have the soul of NN. rest in peace, because he was my benefactor." Return thanks to them all in the name of Jesus Christ the Spouse of Virgins, in the name of these poor girls, in the name of our Rev. Father Superior and in mine.

I have been obliged to present to the physician who has lately saved my life, the image to which was attached a thread tinged with blood from the foot of Blessed Francis di Girolamo. Be kind enough to send some other pictures of the same with the same relic. Every day we cure sick children by means of the little bonnet, the cotton or the images which have touched the body of the Venerable Martyr Andrew Bobola. The effect is, so to say, infallible for converts or other adults after they have made a good confession. Last year the whole population — only ten persons excepted — were attacked almost simultaneously by malignant fevers, but our Father Superior, who knows about as much medicine as "Madame votre épouse," cured them all. But three weeks ago I consoled a poor woman, who had suffered for twenty years from a disease of the womb and had tried in vain all the resources of medicine, by having her apply relics of the true Cross and of Blessed Francis di Girolamo. She was instantaneously and completely cured and even delivered from the mental disorder, which was the consequence of the bodily malady. Our good people ardently wish to see the picture representing the extacy which the Sovereign Pontiff Pius VII, had at Savona on the Feast of Pentecost. (?)

I consider myself happy in being able to expiate my sins in a mission so arduous as that of the Caucasus, where the devil has hitherto had everything his own way and a good chance to send to hell thousands of unfortunate victims. The fact is that the very sight of the unhappy country reminds me forcibly of the infernal abodes of the prince of darkness. What efforts does he not make

to impede the success of two poor Jesuit missionaries, who have had the audacity to come and attack him at the very foot of his throne! We have had much to suffer from our people themselves. Most of them had not been to confession for twelve or fifteen years. Rev. Father Superior travels every year—with constant danger to his life—over 2000 wersts (500 miles) to minister the sacraments to the Catholic soldiers stationed throughout the Caucasus. I have been this year three times in danger of death. Once my domestic rescued me from drowning. Contagious diseases are continual here: we are continually breathing an infected air and obliged to struggle against the loathsome animalculæ we carry home from the beds of the poor patients which are covered with them.

Although the devil is very cunning, he has this year overreached himself by sending the police to our house. For four days they visited it from top to bottom, because we were suspected of counterfeiting money. Of course, nothing was found but extreme poverty. Next, seals were placed on our library at Astrakan; all our letters were read, all our books inspected. Instead of incendiary or revolutionary writings, they found orders of superiors and private correspondence, and encouraging prayers for the Emperor.

Yet, there was a time when the true God was known and adored in these regions, in which the demon now holds absolute sway. Ancient churches still exist on the mountains of the Caucasus, which seem to show the way to Heaven and render visible the true Church of Christ. They seem to defy the winds, the snow, the rains, the clouds which they overtop; they seem no more to mind the havoc of the times than the Eternal Himself, whose true temples they are. They exist in the midst of idolatrous tribes, which far from destroying them as the Christians of France have done, have placed guardians over them to protect them against profanation, and like the impious, who when in affliction invoke the God whom they blaspheme in prosperity, these idolaters, at the approach of a dangerous war, abandon their pagodas to crowd around the temples of the true God and offer Him their prayers, and swear fidelity,—to their country. Assuredly, these nations have never by sacrilege profaned the sacred edifices, which the devil himself has been obliged to respect, though they are situated in the centre of his dominions. The holy patrons whom sacrilege has not forced to abandon their charge, still watch over them and

punish with death the daring profaner, who would approach them without respect. The sacred vestments, which still exist, though they fall into ashes at the first touch, have never been worn by the priests of paganism.

At the time of our arrival, the carnival was a period of disorder and debauchery; this year every man or woman remained at least five hours in church and on their knees; I think there were not fifteen persons who did not approach the sacraments. Five years ago old men and old women alone visited the sick; now my children, after the fashion of the Christians in India, go to the houses and sing their prayers at the feet of the sick. Nothing is more worthy of our holy faith than to hear the dying themselves take part in the singing, to see the multitude changing the house of sorrow into a temple of joy, to behold women and slaves even enter by the windows. When we arrived, we could hear nothing but the lascivious and impious songs of the Mahometans. These abominations have compelled me to improvise as a poet in the Asiatic language, and to-day the lascivious songs issue from the lips of schismatics only. Our houses, our streets, our fields, our workshops, our festivals, our sick rooms ever re-echo the pious hymns I have taught the people; even the Mahometan children learn and sing them. Three years ago a Mahometan boy was constantly repeating: "Glory to Jesus Christ, the King of Glory, world without end!" with a strong intonation on the last words. He fell sick and sent for me; but, as I was absent, he had himself baptized by one of our Christians. During his agony, he stopped his ears not to hear the Mahometan prayers of his mother, but continued until death, the exclamation: "Jesus, Mary, Joseph, help me!" He may sing now "world without end" the glory of Jesus the King of Glory. Another whom I had instructed and who came to church secretly against the will of his masters, was last winter scalded with boiling lye. He continued until death repeating: "Ah! you will not baptize me; but God knows my desire. You cannot prevent it: I die a Christian." His former master had four years before on his death bed, left orders that the boy should be baptized, but the heirs did not comply with the wish. They had to pay dearly for their neglect; the young wife had four miscarriages in succession and, after the boy's death without baptism, the heavy hand of God fell upon the house, which it filled with confusion and tears.

Last year a woman was converted because a wolf issu-

ing from a Mahometan tomb assailed her, but was put to flight by the sign of the cross, which she made against him, as she had seen the Christian women do in times of danger. Some seven or eight years ago, the same wolf, which has horns and cloven feet, brought about the conversion of a young idolater. Some wolves often have their dens in tombs of Infidels, who—to use the graphic expression of our Christians—have burst in these country places. All that I have said is based on the common testimony of our Christians: I have not had the means to verify it by myself, as I never travelled in these out-of-the way places at night.

Our Christian women are friendly to the Mahometans, whom they visit when they are sick, thus watching the chance of baptizing their children, when they see them in danger. Though the families are poor, they are very charitable. A poor convert, sick for three months and whose wife and three children were sick at the same time, one day gave joy to my heart by the following *naïveté:* "If I were not sick, I would die of hunger, as I would not be able to support us all. But now, thanks be to God! the people feed and clothe me. Our Lord has visited my cabin; the priests come to see me; when I recover, I shall find my cattle and my crops in good condition, whereas, if I had not been sick, I should have been obliged to eat or sell them." Although the sickness of that man has caused me great sorrow—as he has communicated his disease to good Father Suryn who lies dangerously ill at 100 wersts from here, yet his simplicity has done me good and to some extent allays the trouble his sickness has caused.

I conclude, my Dear Mr. N., pardon my long letter! Au revoir—in eternity: my infirmities may bring me thither very soon. Present my regards and pray for me.

I am etc.,

Your most humble and obedient servant,

G.les HENRY DE LA CO.nie DE J.

THE PAST TWO YEARS AT THE HOUSE OF REFUGE.

A Letter from the Chaplain, Father Hart.

HOUSE OF REFUGE,
RANDALL'S ISLAND,
NEW YORK, Feb., 1900.

REV. AND DEAR FATHER,
P. X.

It must be almost two years since I wrote regarding my work here among the Catholic children; and I must say, as one of your correspondents in your last issue admitted, the delay was caused not by dearth of material, but rather by want of time to put the many items of interest, at least to me, in a shape suitable for your readers. I think I ended my last communication by telling you that a new minister appeared on the scene. He turned out to be a seminarian studying in the episcopal seminary from which the much talked of Dr. Briggs lately resigned. He was not yet in orders, but was an enthusiastic worker, and since his arrival has really done much good among the boys. As he lived in the seminary at 20th St. and 9th Ave., we came down town in the cars occasionally together. One Sunday I was rather amused and surprised to hear him ask me to give him the subjects on which I occasionally talked to the children, and added, by way of explanation and apology, that he had been told by one of the managers of the Refuge, to have a talk with me and get points. I gave the information gladly, but I am too modest to say whether his success is due to my coaching or not. It certainly is a novel position for a Jesuit to be giving advice to an Episcopal minister of the near future.

As this gentleman was not *in orders*, of course, he could not conduct the Communion service according to the rite of his Church, which reserves that power to *priests* only, and so, as I have holy Communion on the first Sunday of each month, he felt that to keep his service from falling behind, he ought to be equally zealous. So now, a fully *ordained priest* comes occasionally and gives the Communion. He is a very pleasant old gentle-

man, a former Indian missionary of the Northwest, named Young, who knew some of our fathers working among the Indians, and who appears to be engaged now by the Episcopal City Missions in supplying vacant places wherein necessity calls for his aid.

But to come back to the "Little Minister." Last summer he refused to take his well earned vacation, and instead of going to his home in Boston, preferred to take bachelor apartments in Harlem and spend his time in the somewhat doubtful work of changing the wayward nature of some of our boys. There was one boy, a Jew, named "Jakey" about seventeen years old, to whom the minister felt especially drawn. The boy was a bright intelligent fellow, who seemed to have in him something better than what the associations of Hester Street on the East side offered. The boy's time—eighteen months—was up, his record good, and as some competent person must look after a boy when he leaves, the minister after several talks decided to take the boy to his apartments and try to elevate his ideas by study. The boy had been for several months in the hospital of the Refuge, had shown himself apt in taking care of the sick and the minister promised him that after the necessary preliminary studies, he would send him to a medical school and pay all expenses till graduation, if the boy should prove worthy of the effort. The boy was discharged and placed in the hands of the minister. After that every day four hours were spent by the tutor trying to make up the deficiencies of the pupil. For a while all went well, but alas! a day came when Jakey disappeared and his bright presence was no longer known to the flat. Well, we all learn by experience. When I heard that he had gone, not forgetting, but forcibly reminded of my own experience, I asked what articles had disappeared with the boy from the apartments. But to the honor of the boy, at that time nothing was missing. The poor minister was disconsolate. The east side, the haunt of his class of Jews, was scoured, but he could not be traced. Coney Island was next tried with the like result. Time passed but the boy had disappeared and no one was able to locate him. One Saturday, I boarded the boat on my way to the Island when one of the boat-boys asked me if I had heard anything of Jakey. I said I had not; and then he told me that only a day or two before the "William Strong," a Blackwell's Island boat, manned by convicts, had stopped at the dock and among the deck hands, clothed in the too-well-known stripes of the convict, was

the idol Jakey. I did not find out then, what crime he had committed, but later on, the story leaked out, that when Jakey had come to want, he returned to the minister's house with a companion and attempted to enter by force and rob the apartments that had once been a home to him. He was recognized by the janitor, arrested, prosecuted by the minister and sentenced to six months on Blackwell's Island. Only lately I heard that the minister was willing to receive him back and give him another chance. Nature is very strong.

We have been having rather lively times on the Island since I wrote you last. Just a year ago the morning papers had a graphic account of a fire at the Refuge, of probably incendiary origin. After class I hurried over to see if any of my boys were hurt. I found that the workshops containing the printing, the shoe, and carpenter shops, a brick building about seventy by twenty feet, had been destroyed by the fire. I learned also that one of the boys, a Jew, had waited till all the others had left the building, and then striking a match had thrust it in a mattrass and quickly left the building. In five minutes the building was one mass of flames, the fire company with the engine was called out, but all that could be done was to keep the flames from spreading to the main building. The boys tried to save what could be moved by throwing everything through the windows, and one of my boys was struck on the head by a stool that had been tossed out, and had his skull fractured. He has since died at the hospital on Blackwell's Island, cared for by Father Noel. A fireman, to whom I was speaking while looking on the ruins and who had been told the fire had been started by a Jew quietly remarked to me, "A Jew? Why, that's all right Father; he is only practising for later on." The boy was discovered and sent to Elmira where no doubt under the gentle rule of Mr. Brockway he will learn that sometimes, at least, even in this world the evil doer gets his reward. What I regretted most was that only a few days before, I had given the plan of a new altar to the officer in charge of the carpenter shop and the altar already begun by the boys along with my plan was destroyed in the fire.

Last Christmas, a year ago, we had high Mass, and last May Bishop Farley confirmed 143 of my children. Soon after this a representative of Bishop Potter, of New York, confirmed 30 children belonging to the Episcopal sect.

The St. Vincent de Paul Society keeps up its good

work and I receive through Mr. Mulry reports of the doings of my boys long after they leave me. Some of these reports, I am sorry to say are not pleasant reading and hardly requite the pains one takes in trying to make good men of pretty bad material. However, one must not be surprised at some backsliding and it is a pleasure to know that most of the boys do well. The St. Vincent de Paul Society has begun within the last few years two new branches of work. The Home Bureau is one, which finds homes for young Catholic children who have no parents; and the Labor Bureau, which finds work for Catholic boys and men. Both have been of service to all, but I doubt if the latter society thinks much of the candidates I propose for positions. Of course I cannot in conscience vouch for the honesty of my hopefuls, and so they have to take work that is laborious and not attractive to a youth who has not been obliged to work very hard, and who has had his three meals—such as they are—every day regularly, and a place to sleep, even if it has been behind bolts and bars. Well, I sent three boys to the Labor Bureau and all got places. One left after three days but returned on receiving a letter from me, only to leave a month later; since, however, he has written me from Great Barrington, Mass., stating that he has a good position, is attending to his church duties and is doing well generally. The second applicant lasted two weeks in his position, found his duties too onerous, left, but is doing well in another place. So you see that while at first the reports seem rather discouraging, they often prove encouraging enough.

Last October, we had a change in the administration, the former superintendent resigning, to have his position filled by Warden Sage, formerly of Sing Sing. He certainly is a man of system and the discipline has improved since his coming. The name "Sing Sing," has a certain terror for the boys and as the new superintendent holds himself aloof from the inmates, and has sent two or three refractory boys to the Elmira Reformatory since his coming, the boys are in dread, not knowing where the lightning may strike next. Soon after his arrival the laundry in the Girls' Department was discovered in flames late one night, and in spite of the efforts of engines and fire boats the building was entirely destroyed. The boys did heroic work in preventing the flames from spreading. When the danger was over and the boys were locked up, three were found to be missing; search discovered them on the roof of a building thoroughly enjoying themselves

with a fire hose playing a solid stream of water on the smoking ruins. It was thought at first that they had escaped, but they were enjoying themselves too much to think even of liberty. In this fire I lost all the white dresses, ribbons, wreaths, veils, gloves and such like articles which are kept for the use of the girls at Confirmation time.

I think Superintendent Sage will find that the boys of this institution are different from the men he has had to deal with at Sing Sing. When boys of eighteen years get desperate, there is nothing they will not attempt; and with New York separated from them by only a quarter of a mile of water, there is nothing too dangerous for them to risk. A man of thirty years will have the sense to stop and consider the consequences, but youths in their teens will act and repent of their folly afterwards. Let me give you an example of this.

About a month ago the superintendent was standing near a window on the river side of the house, when he suddenly saw a large object fall apparently from the roof and strike on the asphalt path before him. It was almost dark, but hurrying out to see what the object was, he discovered two boys writhing in agony on the ground. The mystery of their being in this strait was soon explained. One was a Jew, the other a Catholic. By some means they had secured a long piece of sash-cord and when the others had gone to supper, they had mounted to a tower which overlaps the roof, had removed a chain, long before filed almost entirely through, had fastened their line and prepared to descend. The Jew was the first to try the perilous feat of descending forty feet on this slender support. Soon after he had started the other boy followed; what happened then is still a mystery. But judging from the state of their hands which were burned almost to the bone by the friction of the thin rope, it is believed that in his pain the Catholic boy let go his hold, and falling struck the Jew knocking him from his place and both fell to the ground, the Jew first and the Catholic on top of the Jew. The Jew was badly hurt internally, was removed to Harlem Hospital and died in three days. In three days the other boy was about, none the worse for his escapade with the exception of a few bruises.

That you may not think that there is no good material to work upon, let me tell you what happened only a month ago. On Communion Sunday I had consecrated

particles for some of the matrons and officers who wish to receive, but cannot wait till the 9 o'clock Mass. On my return home I missed my pyx, but thinking I had left it at Father Ryan's I troubled myself no more about it. On the following Sunday after Mass one of my boys called me aside and told me that a Protestant boy had found on the floor of the room in which I put on my cassock, what he thought was a gold watch wrapped in a case and was more than surprised on opening it to find that the watch had no works. In his perplexity he showed it to a Catholic boy who at once told him it belonged to me, and exacted a promise, probably accompanied by threats of dire punishment, that the article should be returned to me. The name of the boy was given, and on being called, produced the pyx still carefully kept in its cover and handed it over. Honesty ought to be encouraged and so I asked him what I could get him. Money, an article much sought after even here, is a forbidden commodity, and tobacco, the article most highly prized, is of course not to be thought of. I thought a pair of gloves a sensible present, but the boy suggested something more pleasing to him—that I should see the superintendent and have his time shortened by a few weeks. This I did and the boy got his request, but the superintendent in speaking to the boy, told him very sensibly that the lost article should have been returned to the office when found, and not kept at the risk of being lost. So you see, that we are not all "degenerates."

On last Christmas the children sang a new high Mass in which they were drilled by the organist, a Protestant lady, who takes a wonderful interest in my service. The celebrant suffered from a slight cold, otherwise the celebration was a great success.

The Sunday before New Year's day was intensely cold, and when I reached the chapel I found the superintendent trying to discover the cause of the almost freezing temperature. The chapel is so situated that it has windows on four sides, and although the engineer had received orders to keep the steam on all night, the room was hardly habitable. Five windows had been left open by accident all night and the superintendent was thinking of having no service at all rather than risk colds, when my children came marching in and I began Mass. But it was very cold and so I sent them out as soon as Mass was ended. The almost arctic temperature remained and when the minister came the superintendent

told him that there would be no second service. Of course the first question I was asked was, whether I had said Mass or not, and when the truth was known, it was not pleasing to hear. The cold continued to be so intense that we had to dispense with Sunday school; but one good result has been effected, for now we have storm windows on the chapel, the steam is on all Saturday night and the chapel is very comfortable.

I had noticed last year that one of the matrons in charge of the smallest boys had been coming very regularly to Mass, although every one knew that she was not a Catholic. Last fall she resigned and a few weeks later applied at the college declaring that she wished to become a Catholic. I sent her to one of the Ladies of the Sacred Heart and I am pleased to say she has since been baptized, confirmed and has received her first Communion.

During the past three or four months I have prepared about seventy-five boys for first Communion. The ignorance of some of these children regarding their faith is something appalling. Nearly all can make the sign of the cross after a fashion. Most of them know the Our Father and the Hail Mary, many of them the Creed and but few the Act of Contrition. Of course I am now speaking of those who come here before making their first Communion. Add to this ignorance the fact that even in this day of general education a large number cannot read, and you may form some idea of what it means to prepare them for their duties. General instructions in Sunday school are all very good, but if one wants to be sure that the children understand what is said, each boy must be presented with a catechism, the prayers all marked with pencil, and then after that, knowing their dislike for anything like study, keep after them until they learn their lessons. Where the fault lies I do not know, but it is very sad to find boys of seventeen and even eighteen years of age coming to the Refuge before they have made their first confession, and these are not isolated cases. No wonder the poor fellows land there! All this private work of hearing catechism or instructing is done usually in the yard during their time of play, and they are not more willing to lose any of their recreation than other boys of their age. It is a pleasure that I have, not infrequently, to meet a boy in the yard asking me to let him go to confession or Communion on the following Sunday. On the first Sunday of February I had

about eighty Communions, more than one fourth of all my children.

I have now been dealing with these children for almost six years and I wish to tell you of two facts that have repeatedly forced themselves on my notice. The first is that there is no subject that I have spoken of to them, which they listen to with greater attention than the story of the Passion of Our Lord. Every year in my instructions I take up the Commandments of God, the Sacraments, the Creed, etc., and now that I have just finished in the Creed the life, passion, death and resurrection of Christ, I am reminded again by their earnest interest in this narrative of what I have noticed every year. The Passion especially seems to appeal to them—and certainly it seems to have all the novelty of something interesting but never heard of before. The other fact is this: that in their singing, the best sung hymns are those of the Blessed Virgin. This has been noticed by others; perhaps it is the idea of a good mother that strikes them when contrasted with such mothers as many of them have known.

Some weeks ago I was approached by a boy of sixteen or seventeen who declared that he wished to become a Catholic. I gave him the usual answer, that if he was entered on the register as a Protestant and wished to become a Catholic, he must first have the entry on the register changed by his parents. The boy's mother is a Catholic, the boy had been baptized a Protestant and brought up one, but now is studying his catechism and will be baptized when fully prepared.

The conduct of these children at religious services might not be expected to be exemplary, especially as at Mass and Sunday school they are in a room which is often used for entertainments of various kinds; but at Mass I myself have often been edified by the apparent devotion of many of the boys and girls. The remarkable silence at the time of consecration can actually be felt and this is not my opinion only but that of Catholics who have been present at Mass. It strikes one more forcibly when reminded of the lack of care bestowed upon the religious training of so many of them. Of course we have some very bright boys, some having completed the ordinary school education, and one young man who has been the subject of divers methods of education as practised in several Catholic colleges. I do not mean by this, that his present status is the result of his education, but in spite of it.

There is one thing that I have been very desirous of getting for some time. When visiting the State Industrial School of Rochester, New York, some years ago, I found that the classes in the Sunday school were taught by Sisters of St. Joseph; and when speaking about this to one of the managers there, he—a Protestant—said they were the best teachers, for, he added: "if you want to draw boys and especially girls away from crime you must put before their eyes models, and these we have in the sisters." I sounded one or two persons here on the possibility of having sisters do like work for me on Sunday, but received very little encouragement. In the new superintendent I think I shall find an advocate of my plan, as during his whole time at Sing Sing, the sisters visited the prison and did great work. What a field there is here, where the hearts are not entirely hardened and where virtue still has an attraction for hearts which cannot claim it! If I succeed in this move I think a great step forward for the spiritual good of the children will have been taken.

Tuus in Xto,

J. C. HART, S. J.,

Catholic Chaplain.

CAMPION HALL, OXFORD.

A Letter from Father R. F. Clarke to the Editor.

OXFORD, Feb. 21, 1900.

REV. AND DEAR FATHER,
P. X.

Campion Hall, the new enterprise of the English Province of the Society, has I know, always been the object of a kindly interest in the various provinces of America. But now that the new institution contains a distinguished Father of the Maryland Province, and that four Scholastics of the same province are preparing at Stonyhurst for a University career, this interest will naturally come nearer home to our Fathers and Brothers beyond the silver streak.

For this reason a brief account of our manner of life, our studies, and our position in the University, will, I hope, find favour with the readers of the WOODSTOCK LETTERS; and I write it with the greater pleasure because I know the fond affection with which the Provincial of Maryland ever regards the University which many years since he quitted for conscience' sake; and also because of the many kind friends whom I may reckon among our American Fathers, and all the kindness that I met with in the States some fifteen years ago.

Campion Hall, I may say by way of preface, is a scholasticate of the Society where strict observance prevails. No relaxation of rule has been allowed to creep in by reason of our exceptional position. Of course the men who come to Oxford are picked men; but even so, the regularity and obedience which prevails is most edifying, and makes the task imposed on its Superior a pleasant and easy one.

Our order of the day is perhaps a little different from that which is generally observed in the Houses of the English Province, but it is the order best suited to ourselves, and the work we have to do. We rise at 6; morning oblation and meditation at 6.30; Holy Mass at 7.30; and breakfast at 8. At 8.45 the bell rings for study time which is spent, partly in working privately each in his own room, partly in attending lectures up and down the

University. At 1 P. M. the bell rings for Examen, and at 1.15 for a fairly substantial lunch. After lunch, which lasts for about half an hour, amid brisk conversation, the afternoon recreation. Every day from 1.45 to 4.30, the students of Campion Hall sally forth for a walk, or bicycle ride, or more often a good hard row on the river, and sometimes a game of football. There are no "close days" at Campion Hall, and to this in great measure, is due the excellent health, which in spite of study long and wearying, the inmates have through God's mercy generally enjoyed. At 4.30 tea, with a quarter of an hour's talk; then at 4.45 the study bell rings and the students once more repair to their rooms, for private work till 7 P. M., the time being sometimes broken by a visit to their private tutor, to whom they have to submit some pieces of translation from Greek and Latin authors, or of Greek and Latin composition, or it may be an essay or critical paper. At 7 the welcome bell for dinner rings, with reading, pious and instructive, "secundum morem Societatis," then a visit to the Blessed Sacrament, and recreation till 8, when Litanies are said, followed by Preparation of Meditation and Examen, after which an hour and a half of lighter study ends the day, all retiring at 10.15. This order of the day meets with much approbation; the late dinner is found far better for study, as well as for recreation, than the chief meal at 1 P. M., as the usage and experience of the whole University testifieth.

Such being the order of the day the next point of interest is the course of studies pursued. Here it must be remarked that all the students of Campion Hall go in for the honour course, which is separated by a wide gulf from the mere Pass course of the University. No one is permitted to become a student here unless he shows beforehand that he has sufficient capacity and knowledge to obtain at least a Second Class in the subject which he is studying, and enough to give grounds of hope that he may possibly obtain a First Class. Now the Public Examinations of the University are three in number. The first of these is called Responsions, and is really nothing more than a sort of entrance examination. It is a mere Pass Examination, and not at all difficult, but the matter presented must be thoroughly known. The subjects of examination are 1. Translation of English into grammatical Latin. 2. Greek and Latin Grammar. 3. A portion of some Greek author; e. g. five books of Ho-

mer, two Greek plays, or four books of Xenophon's Anabasis. 4. A similar portion of some Latin author; e. g. five Æneids, or Cic. de Sen. and de Amicitia, or Horace Odes 1–4. 5. Two books of Euclid, or Algebra as far as Simple Equations. 6. Arithmetic.

The Second Examination, which is generally known as "Moderations," comes after eighteen months' residence, and the amount required for honours is pretty formidable. The subjects of Examination are as follows:

1. Four necessary books, viz. Homer, Virgil, Demosthenes (nearly all), and Cicero's Orations (nearly all). In these books two papers of translation are set.

2. Special books, three in number; e. g. three selected Greek plays (one book), Juvenal and Persius (one book), Lucretius I, II, III (one book), Thucydides (three consecutive books (one book), Aristophanes, three plays (one book), etc. These special books have to be very thoroughly known, not the translation only but the contents, style, and literary history of each. One paper is set in each of the "books" taken in.

3. Special subjects of which one at least must be taken; e. g. History of the Greek Drama, History of Roman poetry, Deductive Logic, Elements of Comparative Philology, etc.

4. Composition; viz.

(*a*) Latin Prose Composition.

(*b*) Greek Prose Composition.

(*c*) Unseen Translation from Greek and Latin.

(*d*) Higher Greek and Latin Grammar, and Antiquities.

(5) Greek Verse Composition (optional).

(*e*) Latin Verse Composition (optional).

The papers set are thus in all twelve or thirteen, and out of these at least seven α's are required for a first class; i. e. seven papers out of the whole number have to be done in first rate style, and the rest must not sink below β. The standard is high throughout, and no one has a chance of a First unless he has read pretty widely and accurately before coming to the University, and is able to write good idiomatic Greek and Latin Prose.

In this examination Mathematics may be taken instead of Classics, and the subjects of examination are then as follows:

1. Algebra and the Theory of Equations.
2. Trigonometry, Plane and Spherical.
3. Pure Geometry, and Analytical of two dimensions.

4. Differential and Integral Calculus, and Differential Equations.

5. Elements of Mechanics.

This examination is passed towards the end of the second year of the student's residence; and after it he has his choice between a number of different honour schools for his Final Examination.

III. Final Honour Examination.

The first and the most important of these Final Honour Schools is that of what is called "Literæ Humaniores." This includes:

1. An accurate knowledge of the texts of Thucydides, Herodotus, certain portions of Tacitus and other Roman Historians, Plato's Republic, and Aristotle's Ethics.

2. Selected portions of the Histories of Greece and Rome.

3. Logic, Moral and Political Philosophy.

4. Scholarship, i. e. Translation of Unseen Greek and Latin, and Latin and Greek Composition.

I cannot attempt to go further into the details of this Examination. It is wide in extent, and a First Class is far more difficult to get than in Moderations. It is this Examination which is regarded as specially forming the typical Oxford man, and certainly from a mere worldly point of view, its training is magnificent. But in it the chief dangers of an Oxford course are found, and in the case of those who have not the Faith, it too often leads to a practical Agnosticism.

The other Final Schools are: 1. Mathematics. 2. Modern History. 3. Law. 4. Natural Science. 5. English Language and Literature. 6. Oriental Studies.

The student may go in for the School of Literæ Humaniores, or any of these other Final Schools at the end of his third year, but as a rule, the Honour Degree is taken at the end of the fourth year, at all events by those who have been candidates for Honours in Moderations.

Most of the Scholastics of Campion Hall go in for Honours in Moderations in Classics or Mathematics, and content themselves with a Pass Degree. This is because it is the work for Moderations which is chiefly valuable to those who will afterwards have to teach in our colleges. For as the reader of this Article will, I hope, have gathered from what I have said, the Moderations is a literary classical examination, an examination mainly in pure scholarship, whereas the Final School goes far further afield, and treats of matters of little use to the school-

master, or Teacher of Rhetoric, however important they may be to the Philosophical or Historical student. Besides this, there is without doubt some danger in sending our students to the lectures of men of great ability, and very attractive in their way of putting the false philosophy which is too generally prevalent here, so long as we have no Professor of the Society to guide our young men during their study of Philosophy here, to correct any false teaching, and to settle what lectures they are to attend. But this want will, we hope, ere long be supplied.

Time, and the space I have already occupied in the WOODSTOCK LETTERS, forbid me from entering on the system of teaching pursued, the kind of previous training for those destined for Oxford, and the position of Campion Hall and its students in the University. But the points of which I have treated, are I think, those which are of the most immediate practical interest to those who may perchance be one day destined for residence here, or who may have scholars who are likely to be sent to Oxford. We already have had the pleasure of welcoming to Campion Hall, and of having resident in our midst, a distinguished Father of the Maryland Province. I hope that he may be induced to give to the readers of the WOODSTOCK LETTERS his own experience of life here. And if the time that he is spending at the University is giving to him at all the same satisfaction and pleasure that his presence here is giving to us, the tale he will have to tell will be very pleasant reading indeed.

Yours sincerely in Christ,

R. F. CLARKE, S. J.

FATHER LOUIS JOUIN.

A SKETCH.

For the first pages of this sketch we are indebted to the "Fordham Monthly" for May, 1898. The facts given there of his early life were collected from Father Jouin himself, on the occasion of his golden jubilee of priesthood, by one of our scholastics.—*Ed. W. L.*

Father Jouin is a descendant of a French Huguenot family, compelled to leave France at the revocation of the edict of Nantes. He was born on the 14th of June, 1818, at Berlin, and was educated in a French school. At the age of fourteen he learned the trade of turner; at the age of eighteen he went to Prussian Poland in the service of a Polish nobleman, where he was engaged as assistant of the administrator of the estate. There, living among Catholics, and frequenting only Catholic churches, he conceived the idea of joining the Catholic Church. Before his reception into the Church he felt himself called to become a missionary, but realizing that in order to study for the priesthood it was necessary to know Latin, he began to study it privately, and in a year mastered it.

After his reception into the Church he applied to the Archbishop of Posen, who had suffered imprisonment in defence of the faith, for letters of recommendation to Rome, as it was impossible to study for the priesthood in his own country. To obtain a passport for Italy, he was obliged to return to Berlin, and there met with many difficulties. Not having as yet reached the age of his majority, according to Prussian law, the consent of his legal guardian was required. But the latter being a zealous Protestant refused to grant it. Father Jouin was therefore obliged to have recourse to the courts, which decided in his favor. Thereupon, applying for a passport, he met with further difficulties. Many inquiries were instituted. His case was even brought before the Minister of State, whose decision was that an examination should be held to ascertain whether Father Jouin's desire to leave the country was not caused by a wish to avoid military service. Father Jouin, therefore, applied to the military commission at Berlin, and to his great astonishment and joy the answer was given that, having

presented himself three years in succession, but having been found too weak to enter military service, he was entirely free from military duty. He had, indeed, presented himself three times, but his entrance into the military service had been merely postponed, not on account of want of health, but for other reasons. He was now allowed to leave for Rome, but had to renounce all the rights of a Prussian citizen, and was obliged to subscribe a promise never to return to Prussia. He started for Rome at the beginning of July, performing the greater part of the journey on foot, and arrived there on the 18th of August, 1841. He went to the rector of the French church, who was the representative of the Archbishop of Posen at Rome, and who went with him to the Gesù, because at that time the Jesuit Fathers had charge of the Propaganda. He was first brought to Father Landes, the Assistant for Germany, who told him to return the next day. He did so, and was presented to Father Roothaan, the General of the Society, who, having examined him, said, "The finger of God is here," and was about to give him a letter of introduction to the Cardinal Prefect of the Propaganda, when he said to him, "There are missionaries belonging to the secular priesthood, and others belonging to the religious orders. To which do you wish to belong?" Father Jouin replied that he desired to become a religious missionary. "But to what religious order," asked Father Roothaan, "do you wish to belong?"

Father Jouin, having read somewhere that the Jesuits do not receive any converts from heresy, did not dare to answer that he wished to join the Society, and consequently said he desired to enter the Dominican order.

Father Roothaan then said, "Go and apply to the General of the Dominicans; tell him what you have told me, and let me know the result." Father Jouin did so. The General of the Dominicans received him kindly, but sent him to the Provincial, whose business it was to receive novices. Father Jouin felt he was not called to be a Dominican. He returned to Father Roothaan and, taking courage, asked, "Can I not become a Jesuit?" Father Roothaan told him the many trials he would have to undergo, and that if he became a Jesuit he might never become a missionary. Father Jouin replied, "Do with me as you please." And throwing himself at the feet of the General, begged to be received. Father Roothaan sent him with a letter to the Provincial, who received him immediately. In the morning Father Jouin had never dreamed of becoming a Jesuit, and that same even-

ing he was in the Novitiate at St. Andrew's. After his two years of Novitiate, he was sent to the Roman College to study philosophy for three years. Then he was sent to Reggio in Lombardy to teach mathematics and natural philosophy. In the month of March, the second year of his stay in Reggio, the revolution broke out, and the Jesuits were driven from the college. He found shelter at the house of Mr. Terrachini, the grandfather of one of his pupils. The gentleman was one of the leaders in Reggio. Father Jouin had foreseen the revolution, and asked permission to be ordained on account of the peculiar circumstances in which he found himself. This was granted, and on the 17th of March, two years before the revolution, he was ordained subdeacon. After a few days Mr. Terrachini brought him to Reggio, and there he awaited the regular time for the diocesan ordination. Finally, he was ordained priest on the 30th of April, 1848. When the Duchy of Modena gave itself to Piedmont, the new government expelled all the foreign Jesuits from the country. At Reggio there were, besides Father Jouin, two Poles, a father and a lay-brother, and a Spaniard. Father Jouin went to the Governor, and requested him, since they were expelled, to furnish them their travelling expenses. "We have no money to give you," was the reply. Father Jouin then said, "You have no money? You have confiscated all our property. Well, sir, I refuse to travel. You may put me in prison. Here I am known. If I travel without money, I shall be put in prison where I am not known." The result of the answer was that the Government gave each one of the four two hundred francs. Father Jouin took a passport to Paris, and started for Geneva. There he was kept a prisoner in his hotel for two days, and an officer of police brought him to the steamer bound for Marseilles. From Marseilles, he travelled to Paris, and then to London, where the Provincial counselled him to start for America. He arrived at New York in the beginning of October in the year 1848.

When Father Jouin arrived in America, he was received by Father Larkin in the old Jesuit residence on Third Avenue, where the present St. Francis Xavier's College had its beginning. There he began the study of English, and when the college was established on Sixteenth Street, its present location, Father Jouin was sent there as its first minister. Beside his other duties he also taught mathematics in the school.

As we have already seen, Father Jouin had been or-

dained before his time, and had not completed his theological studies. He was consequently sent in September, 1852, to Fordham to complete his theology. At that time the seminary for the archdiocese of New York was at Fordham, our fathers were the professors. Our scholastics also followed the course and with them Father Jouin went through four years of scholastic theology. Among his professors were Father Maldonado, who returned to Spain and later came to Woodstock where along with Cardinal Mazzella he taught the classes of dogma, and died at Woodstock in 1872. Father Daubresse and Father Gresslin were also Father Jouin's professors. In the last year of his studies he was transferred from the Province of Venice to that of France to which the mission of New York then belonged.

On the completion of his studies he was made Prefect of Discipline in St. John's College, Fordham, and this charge he held for two years. In 1859–'60 he was at the novitiate of Sault-au-Recollet, Canada, where he made his tertianship along with Father Thiry under Father Saché. The following year he returned to Fordham as professor of philosophy to the students, and it was while fulfilling this charge that he wrote his Mental Philosophy. This was much liked for its clearness and conciseness. As Father Jouin was skilful in lithography he wrote out this book with the prepared ink, reproduced it on the stone, and printed a number of copies for the use of his students. He did this for many works in Philosophy and Mathematics which were not published and a number of these lithographic stones filled with his writing were extant in the old seminary till a few years ago. In 1861 Father Thébaud instituted a second year of philosophy and it was for this class that Father Jouin wrote his Moral Philosophy. This was printed in 1865 in France and became the best known of his works.[1]

In the autumn of 1863 the scholasticate at Boston was abandoned, and some scholastics of the Missouri Province with those from the Mission of New York and Canada were sent to Fordham, where, in the old seminary building, which had been purchased by the college, a scholasticate was opened and Father Jouin was appointed to teach morning dogma. This position he filled for three years (1863–'66). It was during these years that Father

[1] "Elementa Philosophiæ Moralis." Ambiani ex typis Lambertcaron, MDCCCLXV. A second edition was published in this country in 1874, by St. John's College; it was printed at the Catholic Protectory, New York; a third edition in 1879, and a fourth in 1886. An English translation of this valuable work has been made, but has not yet been published.

Jouin wrote the treatises "De Ecclesia" et "De Summo Pontifice" for his students. These were printed but not published, in one volume of 275 pages[2] by the press of the scholasticate. Among his pupils in theology who are still living were Fathers Allan McDonnell, Laugeake, Merrick, and Gelinas of this Province; Father Charles Coppens of the Missouri Province, and Father Hamel of the Canadian Mission.

In 1866 the scholasticate was given up and Father Jouin returned to his old charge as professor of philosophy to the college students. The following two years, his health requiring more active work, he was appointed to take charge of the parish church which was then on the college grounds, though he still continued to give lectures on ethics to the second year philosophers. In 1869 he was again professor of logic and metaphysics and during this year his "Compendium Logicæ et Metaphysicæ," which had hitherto existed only in lithograph, was published.[3]

Father Jouin was not only a philosopher, but an excellent mathematician, and so the following year, as there was need of some one to teach mathematics, physics and chemistry, he was assigned to these classes. Though not a skilful manipulator he taught these branches with his usual clearness during two years when his health gave way and he was sent in 1872 to England for rest. He returned in a few months, and was sent for the next two years to Guelph, Upper Canada, as operarius. In 1875 and '76 he taught philosophy and mathematics at St. Mary's, Montreal, and in 1877 and '78 he taught both the first and second years of philosophy at St. Francis Xavier's, New York. In this year he published his "Evidences of Religion;"[4] designed especially for students who pursue a full course of philosophy, to afford them an insight into the grounds on which our holy religion rests and to place in their hands weapons necessary for warding off attacks of the enemies of the Church. It is admirably adapted to this end and is used in many of our colleges as a text book for religious instruction in the upper classes.

[2] Tractatus de Ecclesia et de Summo Pontifice, Auctore P. L. Jouin, S. J. Ex typis Scholasticatus Fordhamensis, 1865, pp. 275.

[3] Compendium Logicæ et Metaphysicæ, Auctore P. L. Jouin, S. J. Societatis pro libris Catholicis Evulgandis. Neo Eboraci, 1869—a second edition was issued by St. John's College and printed at the Catholic Protectory, in 1874.

[4] "Evidences of Religion," by Louis Jouin, Priest of the Society of Jesus, New York; P. O'Shea, 1877, pp. 390.

In 1879 he returned to Fordham and there he remained till his death. He continued teaching philosophy until 1889, when his failing health obliged him to give up his class of logic and metaphysics; he kept, however, the class of ethics for the post graduates till 1893, taking it again for one year in 1896. From 1893 he was Spiritual Father and had charge of the cases of conscience. He continued to teach up to within a few months of his death, English to the Spanish boys of the college.

Father Jouin possessed unusual talents. That he was a theologian and philosopher his works give evidence, but it was especially as a teacher that he was remarkable. He had the gift—like that which made Father Gury and his Moral Theology famous—of expressing what he knew with great clearness and conciseness. To this all those who studied under him will bear witness, and to this his books also bear testimony. They are short and clear and on this account as well as for their order and system they make excellent text books. His method is shown in all his books and especially in his best known book—"Elementa Philosophiæ Moralis." Thus instead of giving objections to his propositions he adopted the system of giving a few principles to solve the difficulties which might be presented—"Principia ad solvendas difficultates." This urged on the student to work and to the application of the principles, instead of having the difficulties all solved for him.

This talent of clearness and conciseness made him also an excellent moralist. For many years he had charge of the "Casus Conscientiæ" at St. John's and for a number of years, till his health broke down he wrote out and presided at the "Casus" for the clergy of the archdiocese. His decisions were always looked up to by the clergy and he was often consulted in difficult cases. He also gave a number of retreats at one time to the secular clergy. These were highly appreciated for their solidity and practical piety.

Father Jouin was also an excellent mathematician and here again his talent as a teacher showed itself, and his success was remarkable. The writer well remembers with what success he taught Calculus to one of the classes at Fordham. This branch of mathematics is so difficult for beginners that in most colleges it is not taught to all, but is an elective study. Father Jouin, however, succeeded in interesting the whole class in this study and even gave a public exhibition of the proficiency of his students in Calculus.

As a linguist he was, perhaps, still more remarkable. Though he only commenced the study of Latin in his nineteenth year he easily mastered it. Besides his native German, he could speak fluently French, English, Italian, Spanish, and Polish, and he was well versed in Hebrew, Greek, and Gælic. He gave frequently proof of his knowledge of these languages. Thus in Italy he taught in Italian, at Montreal he taught in French, at Fordham for years he taught Spanish, and heard confessions in Polish.

The published works of Father Jouin include "Elementa Logicæ et Metaphysicæ," "Elementa Philosophiæ Moralis," "Evidences of Religion" and "Logic and Metaphysics"[5] (in English). These were all written for his classes and are excellent text-books. They are still used in our colleges, and many a student in our seminaries and scholasticates turns to them for reference and for the solution of a knotty point. His last work was published in 1897 and is entitled "What Christ Revealed."[6] It is an excellent booklet of 100 pages, compiled from his "Evidences," and intended, as the preface tells us, "to be a brief but reasoned exposition of the principal doctrines which constitute the faith of a Catholic. It is of use in the instructions that are given at missions, and well serves as a text book for colleges and academies." Many copies of it have been distributed by our missionary fathers and it has thus been the means of effecting much good.

Besides these works Father Jouin wrote a number of philosophical and scientific treatises for his classes which were lithographed or printed, but were never published. Among these the most important is his "Tractatus de Ecclesia et de Summo Pontifice," mentioned on a previous page. It is to be regretted that his works were not taken in hand by some of our great publishers and thus given the wider circulation which they assuredly deserved. Had they been better known they would hardly have failed to be more widely used as text books. We are sure that those who know them will agree with Dr. Brann when he said "There are many who think that his works on logic, metaphysics and ethics could be introduced with profit to Yale, Harvard and Columbia, where the study of mental philosophy is so woefully neglected."

[5] Logic and Metaphysics. By the Rev. Louis Jouin, S. J. St. John's College, Fordham, small 8vo, 1897, pp. 263.

[6] What Christ Revealed. By Rev. L. Jouin, S. J., St. John's College, Fordham, pp. 100; price ten cents.

Though possessed of great talents Father Jouin was not in any way puffed up or proud of them. He was ever a humble religious and simple as a child. It was this quality which made him the life of the community recreations, for he was ever genial and always ready to enjoy a joke even at his own expense. Though a philosopher and theologian he was fond of reading boys' stories and of writing plays for them, each of which was intended to convey some moral lesson. Some of these plays, to his great delight, were put on the college stage when he was Prefect of Studies. He delighted also to have, in addition to his class, some manual labor. We have already spoken of his skill in lithographing and the older fathers will call to mind how he was once interested in gardening. During the erection of the new building he used to cut the stone used for ornament, while almost anyone who has been at Fordham during the past ten years, will remember how he took up book-binding, and the college library has many proofs of his handicraft which, though they may not be elegant, are, at least, substantial.

It was thus in teaching and in book-binding that Father Jouin spent the last years of his life at Fordham. He bore the infirmities which old age brought him cheerfully and he lived through them all to celebrate both the golden jubilee of his entrance into the Society and that of priesthood. He kept his natural vigor and activity up till last May when he began to fail. The call came, at last, and on June 10, after fifty-eight years in the Society, and in the eighty-first year of his life, he died in the peace of one entering an eternal happiness.—R. I. P.

BURNING OF THE SCHOLASTICATE AT GRAND COTEAU.

A Letter from Mr. Michael McCarthy to the Editor.

ST. CHARLES' COLLEGE,
GRAND COTEAU, LOUISIANA,
March 9, 1900.

REV. AND DEAR FATHER,
P. X.

News of the burning of the College of Grand Coteau must have reached you ere now; but as your knowledge of the fact may be defective either from scantiness of detail or unwarranted exaggeration, it will not be out of place to have a full account of the disaster from an eye-witness.

Those acquainted with the history or the premises of our college will remember that it consisted of two main buildings,—one a solid square structure with its southern porticos, the other of rectangular shape running from east to west and commonly known as the "new house." It received this name from the comparatively recent date of its erection—1857. Far back in the history of Louisiana our fathers had a college in Grand Coteau, but owing to adverse circumstances they were forced to close it in 1853 when they retired to Baton Rouge. There the yellow fever wrought such havoc amongst them that they were glad to return to their old abode in 1857. Their prospects now looked brighter. Numerous applications for admission to Grand Coteau were received; and in order to accommodate their pupils the Fathers built this necessary addition to the old house at an expense of $20,000. Unfortunately the high hopes entertained at the time were never realized. The college could scarcely be called a success, and in 1891 it was changed into a scholasticate. So it remained till the fatal accident of February 18 laid it in ashes.

Saturday night, the 17th, was excessively cold, the thermometer marking 19° Fahrenheit. To prevent the bursting of the pipes the Brother had turned off the water supply. Little did the eighteen Jesuits who lived under the roof of the doomed building think that in the morn-

ing they would be houseless; and yet not one hour after they had retired, the fire must have eaten its way into the attic through a defective flue. One of the scholastics found sleep impossible. After an hour's restless tossing he fell into a slumber, but was soon startled by the lurid glare of the flames bursting through the ceiling over his head. He dressed in haste and rushed to inform Father Rector, asking at the same time if it were better to ring the alarm bell. Father Rector did not wish to disturb the Community till he was convinced of the serious character of the fire. A few minutes later he ordered the whole college to be aroused.

In the meantime another scholastic was awakened by the cinders falling on his bed. The remaining nine philosophers who occupied this third and upper story of the building were dressed in the twinkling of an eye, and those who did not generously forget themselves to fight the flames, bore their manuscripts, books, and other movable articles to a place of safety. The calmness and dispatch displayed were admirable and there was no panic, nor confusion. When the stream of water was set free, patient and skilful hands plied the ready hose. But their efforts were vain. The fire had made such headway that those who attempted to enter the attic could barely hold their heads above the ceiling during a breathing space. Even the top of the ladder they used to climb was ignited in the course of three minutes. The flames were clearly beyond control; so the hose was unscrewed and the tank permitted to pour its contents over the floor. It was about this time that the extraordinary feat of saving three chemical fire-extinguishers was performed. The hero's name fortunately remains unknown. But let us not blame him. Who knows that we shall not need them at the next fire?

While all this was going on, our library, valued at $10,000, was not forgotten. It occupied the western part of the burning story and was in immediate danger. At the first moment of alarm Father Widman rushed to this part of our property entrusted to his care, and pointing out the more important books, ordered them to be flung over the balustrade. For a few, very few minutes, there was a hail storm of the ancient Fathers. Never before did the Schoolmen receive such ill usage. The varying fortune of public and private debate, the adverse criticism meted to them in our own time were nothing compared with the jostling and the tossing they received on that night. But be it noted well that, even in the hour of

their downfall and dishonor, they made many a lasting impression on the heads and backs of those who stooped below to collect the scattered tomes. The work of salvage did not long continue in this quarter for the smoke was unbearable. Breathing became impossible. Some scholastics almost fell down from exhaustion, while others with difficulty found their way into the open air. Here we sustained our greatest loss. This library was almost completely destroyed. It contained 6000 volumes; of these 5800 went up in flame. Its value was at least $10,000. The rescued part would not realize two hundred dollars, while the insurance amounts only to $3000.

The spectators watched the progress of our uncontrollable enemy with breathless interest, and when the roof was about to cave in, shouted to the intrepid workers to descend to the second story. This floor contained the domestic chapel — built during the war — the rooms of Father Rector, Father Minister and a few old fathers, besides another large collection of books. The losses here amounted to private manuscripts of some value, and the greater portion of the goods in Father Minister's room, which, though heaved through the window, was permitted to lie on the ground till covered with debris. Every volume in this library down to the very pamphlets on the table of the Fathers' recreation room was saved. We were equally fortunate with regard to the domestic chapel. The sacred vessels, vestments, statues, etc., were borne to a place of safety. It was solemn to see Father Rector, covered with a veil and preceded by lighted candles and bell, conveying the Blessed Sacrament to the parish church with a calmness worthy of a Corpus Christi procession. As he passed by the old house he reverently elevated the God of Hosts in benediction over it. He alone knows the prayer he uttered at the time. It must have been the piercing cry of the anguished heart. The insurance agent who visited us expressed his admiration for our labors which saved the second building from destruction; but could he have looked behind the scenes he would perhaps have discovered that this work was accomplished not by our efforts—strenuous and undeniable though they were—but by the all-powerful hand of Him who blessed our remaining abode.

Let us turn to witness the conduct of our old fathers. One might see them come tottering down the staircase while the consuming flames rose fearfully behind and above them. It was sad to look at these veterans who had toiled for upwards of fifty years in the Society,

houseless, perhaps scantily clad and exposed to the keen cold of a southern frost. But they bore it bravely. One of them was so unconscious of fear or danger that he tried to save some articles of furniture. So bent was he on this that he did not perceive the peril of his situation till a scholastic hastened him from his room in the nick of time.

All was cleared from this story when the lookers-on again gave the alarm. The whole place was at once deserted. Two philosophers unfortunately lingered behind. The first of these had to rush through the burning staircase to gain his liberty; the other let himself drop from a window—a height of about ten feet—and hurt his ankle, so slightly however that it pained him for only one day. A southern newspaper published communications—from the scene of the disaster, of course—to the effect that five or six of Ours were severely injured, while a certain individual forgot himself so far as to have died. This is all sentimental gush. The trivial accident narrated above was absolutely the only personal mishap. For this freedom from injury we have to thank the unwearied vigilance, coolness, and generosity of our superiors. At the remotest approach of danger they ordered their subjects to a more secure part of the building. Fully impressed with the idea that a single life was worth all the house contained, they repressed rather than encouraged the ardor of the workers. It will not be amiss to mention also that under their guidance order was so well restored that on Monday morning—twenty-four hours after the fire—study, classes, etc., went on as usual.

Little need be said of our efforts on the lower floor. Here the refectory, pantry, and philosophers' recreation room were the scene of energetic activity. Everything was saved. Our exertions were next turned to rescue from destruction the kitchen utensils, infirmary, brothers' recreation room, together with various accommodations for camping out during our long vacations. It was no light labor to do all this in the neighborhood of such heat as gave a foretaste of purgatory; but where there are stout hearts and willing hands difficulties rather vanish entirely or become trifling. And what stout hearts and willing hands we had! Since the writer took no part in the work of the night he claims the unrestricted privilege of speaking freely of the good will and bravery of his fellow-scholastics. Never did any young men acquit themselves with greater distinction than did Ours on

that occasion, when every power of mind and body was ever led to its highest bent. When the fire broke out there was no panic, though eleven religious, unaccustomed to danger, suddenly awoke from a heavy sleep to hear the awful hissing of the flames. From beginning to end there was no nervousness, no confusion, but a praiseworthy excitement that braced them for deeds of daring. We saw them rush about in utter forgetfulness of self as long as there was the value of a wisp of hay to be saved. So deeply intent was their whole mind on their difficult task, that each worker would require an overseer to remind him of the necessary protection against the inclement weather. We saw them, in their efforts to save the old house, play the hose with uplifted arm for two successive hours, while the repelled stream flowed over their garments and body and became congealed as it flowed. We know, too (and let nobody look lightly on it) that, when they retired to their rooms to undress, part of their clothes stood erect stiff with frost. Praised be God after all this hardship and sudden exposure to the cold, no one was sick for a single half hour.

It is not necessary to speak in commendation of our Coadjutor Brothers' conduct. We all expected able work from them and were not deceived. Their coolness was invaluable to us, for when in need of any implement or even advice we naturally had recourse to them.

Outside the college we had no lack of friends. The Ladies of the Sacred Heart, whose convent is a mile distant from us, gave prompt and generous aid. Not content with sending us a plentiful supply of cooked food on Sunday, they placed at our disposal any needful article of furniture. This was a timely offer and we, to some extent, availed ourselves of it. It will be long before the kindness of these religious shall fade from our memories.

Nor must we forget the behavior of the villagers. It was surprising to see grey headed men and strangers exerting themselves to the utmost to rescue our property. And not only did they aid in the salvage, but they respected our goods lying unprotected about the grounds. Only one case of theft was reported. It appears that a bold fireman made a specialty of saving hams and so anxious was he to get one of these beyond the reach of the flames that he never drew bridle till he arrived at his home in the village. May it do him good, poor fellow! he would not have taken it if he did not need it. On Sunday morning came invitations from various quarters.

One neighbor was able to accommodate several scholastics at breakfast, if Father Rector would only be kind enough to send them. Another could give us the use of six or eight rooms for an indefinite time. A third was sorry he had only four rooms to offer us; while those who had no homes to give, filed in the avenue with what eatables they could afford.

At present the country round is in great dread lest we leave this place entirely. They know that the making or breaking of their village depends on us. But they need not fear; we are not yet ready to bid adieu to this region.

In conclusion, Rev. Father, we think it our duty to state how thankful we are and ought to be to God for the circumstances under which he permitted the fire to take place. The night of the occurrence was perfectly calm; so a strong current of air continually rushed towards the conflagration, thus accumulating the fire on itself and preventing it from spreading to the other buildings. Had a north wind arisen, our infirmary, bakery, stables and a large portion of the village would be in ashes at this moment. Under the influence of a southerly breeze, the flames would have been communicated to the old house and parish church, and to day Grand Coteau would be a thing of the past. If, according to the principles by which our lives are ruled, we must thank God for what he has taken away, how much more ought we pour forth our hearts in gratitude for what he almost miraculously preserved to us.

Respectfully yours,

MICHAEL MCCARTHY, S. J.

OUR COLLEGE AT CIENFUEGOS, CUBA.

A Letter from Mr. John Buckley, S. J.[1]

COLEGIO DE NEUSTRA SEÑORA
DE MONTSERRAT,
CIENFUEGOS, CUBA,
March 8, 1900.

REV. AND DEAR FATHER,
P. X.

In compliance with the promise made a few weeks ago of sending something about our college in Cienfuegos for publication in the WOODSTOCK LETTERS, I willingly forward you the following items, humbly hoping that they may not prove altogether uninteresting to my readers.

THE CITY OF CIENFUEGOS.

If Cuba deserves the name by which it is universally known "La perla de las Antillas"—the pearl of the Antilles—Cienfuegos is worthy of the title which distinguishes it, "La perla del sur"—the pearl of the South. The first impression which the city of the hundred fires makes when viewed from a distance, and the scenes that meet the eye on a closer observation are diametrically contrary to the prospects of the capital of European Turkey. Constantinople, as our geographies used to tell us, when viewed from a distance, presents a magnificent appearance, with its towers and minarets gleaming in the sun; but a nearer approach belies the distant aspect. Cienfuegos when viewed from afar, has certainly no prepossessing attractions. It seems to be a mass of low, dingy buildings heaped together in every variety of ungraceful confusion. But the scene gradually changes; the apparent irregularity disappears and the historic city stands before you in all the charms of its tropical aspect.

According to the census which has recently been taken, Cienfuegos with its surroundings has a population of 62,000; being the third most populous city in the island.

[1] Mr. Buckley belongs to the Mission of New Orleans, but is at present at Cienfuegos, teaching English.

Havana claims 280,000 souls; whilst Santiago de Cuba numbers 66,000. Cienfuegos and Havana differ in many respects. The very streets are in striking contrast. Those in Havana are so narrow that a man blessed with long arms can shake hands with his friend on the opposite side without submitting to the inconvenience of stepping across. In Cienfuegos, however, the streets are, at the very least, twice as wide as those of Havana, but not paved. The sidewalks are capable of accommodating two or three abreast, but in some places raised so high that the older folks prefer to walk the streets, so as to avoid the difficulty of ascending and descending the "aceras."

The houses in Cienfuegos, like those in the other Cuban cities and towns, are low, the majority of them having but one story and each surmounted by a flag-staff. The walls are strong and massive so as to be able to support the enormous weight of the roof, for the houses in Cuba which cannot boast of the luxury of a flat roof, are covered with huge tiles of a reddish brown color. These roofs give the city anything but an attractive appearance. Every house has its adjoining plot of ground, and every plot of ground its evergreen trees, which make up for what the appearance of the tile covered roofs detract from the aspect of the city. Another peculiarity about Cuban edifices is the total absence of glass windows. But we must remember that Cuba is visited by numerous cyclones whose fury no glass could withstand. This fact also accounts for the custom of building low, firm houses which can easily weather the fiercest tempests. Not indeed that there are no high structures; some would grace even such cities as New York; but they are rare exceptions to the general rule. One building in Cienfuegos, especially when seen from the middle of the city seems to rise far above the others. If you inquire what house it is, the little wiseacres of the street will invariably reply, "El Colegio de los Jesuitas"—the Jesuits' college. Before attempting to describe it as it now stands in its still unfinished state, a few words about its history may be of interest to the readers of the WOODSTOCK LETTERS.

THE COLLEGE AT SANCTI SPIRITUS.

In the year 1859, two of our Fathers then living in the Royal College of Belen at Havana, traversed the length and breadth of the island in their missionary trips. Their

zeal brought them to Sancti Spiritus, then a busy, bustling populous city in the southeastern part of the island. The spirit which animated the two self-sacrificing missioners, the marvellous fruit which they reaped and the silent eloquence of their exemplary lives, endeared them so much to the inhabitants of that city that they earnestly besought the zealous laborers to remain among them. At first it seemed to be an easy matter to build a college owing to the unstinted generosity of the richer class. But grave difficulties had to be overcome—difficulties to which less patient founders would have succumbed. However, after a few years, the patience of the Fathers was rewarded, and a college was erected. Fifty boys attended the college during the first year. Half of these were boarders. The numbers kept increasing year by year and the college was spreading its fame far and wide, when early in the seventies the horrors of civil war burst upon the island. In the general misery consequent on the devastating fury of the war, the college received a blow from which it never afterwards fully recovered. Still, despite the difficulties it had to contend with, it struggled on for some years In 1879 there was question of abandoning it, but just at that very time God was preparing in his own unsearchable ways another and a better college for his faithful servants.

REMOVAL TO CIENFUEGOS.

Cienfuegos, a rich commercial city seemed to escape the ravages of the war. It kept up a brisk trade with foreign ports, its population rapidly increased, riches flowed into it, and the city became the centre of active industry. Still, in all its prosperity it was sadly deficient in one material point. It did not possess a good institution for the instruction and education of its youth. This important factor was a great loss to the city. The citizens felt the want, and determined to take measures to apply a remedy by founding a college. But to whom were they to entrust the education of their children? That was the next thing to be settled. Putting their heads together, they at last, after many proposals and as many rejections, unanimously agreed that the members of the Society of Jesus were best adapted for the work of education. So in the month of November, 1899, the rich merchants of Cienfuegos wrote to Father Felix Güell, the Rector of the college at Sancti Spiritus, acquainting him with the resolutions they had taken, and

asking him to come at once to Cienfuegos, so as to make arrangements for the founding of the college. By a strange coincidence Ours in the city of the Holy Ghost were then discussing the advisability of breaking up the college and returning to Havana. Imagine Father Rector's joy when the good tidings from Cienfuegos reached him. He repaired immediately to that city to confer with his generous benefactors. The whole Community soon followed him. It may be added here by way of parenthesis that the church in Sancti Spiritus—one of the most beautiful in the island—was razed to the ground and the organ burned for very spite, by those who waged a relentless war against the college in the days of its prosperity.

Though so cordially invited, the current of events did not run smooth for Ours in Cienfuegos. On the contrary, crosses, heavy overwhelming crosses, awaited them. Their funds were low, the promised donations few, and the expected founders and benefactors failed to come forward. At one time prosperity seemed to smile on the work, at another, grim adversity brooded sullenly overhead. It would be too long and tedious to give a detailed account of all the trials Ours had to meet. Suffice it to say that they struggled bravely on; some devoting their time to missionary work, others engaged in the school room—two houses being hired for the latter purpose. These two houses stood in "la calle de Santa Elena," Saint Ellen Street, and were opened in 1880, soon after the arrival of the Fathers here. Some eighty boys attended the schools during the first year; of these forty-six were in the Preparatory Classes; the others in what is known as "La segunda Enseñanza." Next year matters were in the same critical position as regards the foundation of the college. The efforts of our Fathers were crippled at every step by the difficulties which cropped up hydra-like in their path; their pecuniary embarrassments were disheartening, and they were on the point of returning to Belen at Rev. Father General's suggestion, when all the impediments disappeared. God who had been watching with loving care the trials of his servants, who had seen them pass through the crucible of affliction, at last smoothed their paths. The site of the college was finally chosen, and on January 1, 1884, the corner stone was laid in the presence of an immense concourse of people drawn thither by the novelty of the scene.

Meanwhile the work of teaching went on in the two

schools. In the scholastic year 1881–'82 the number of pupils was so large that it was necessary to buy another house. For this purpose, three large houses were hired in "la calle de Argüelles," those in the other street having been abandoned. Nothing of any importance occurred during the building of the college. The Fathers had the parish church at their disposal for the exercises of the ministry. Some made excursions through various parts of the island, and reaped no little fruit, whilst others gave missions in the "parroquia."

THE NEW COLLEGE.

The work of building was pushed vigorously; the college rose quickly from its foundations, and after two years was habitable though unfinished. In 1887, Father Hilario Retolaza succeeded Father Güell as Rector of the college, a position he still holds. Under his superintendance the building went on rapidly. A lay brother who is an expert at this kind of work, and who later on superintended the building of the new observatory in Belen, also proved an invaluable help. From the very outset, it became evident that the college was destined to extend its fame far beyond the limits of the city. The joy of Father Retoloza, the Rector, knew no bounds when he saw pupils flocking from all parts of the island to pursue their studies in the newly opened institution. In the year 1888, the college numbered 150 students, of whom seventy were boarders. The number steadily increased; its fame became more widespread, and all were loud in their praises of the system of education pursued by the Jesuits. In the year 1890, the College of Our Lady of Montserrat had eighty-six boarders, with a correspondingly large number of day scholars. Owing to the kind treatment the boarders experienced from the Community, as well as to the religious sentiments which were instilled into them in the college, many living within the city were counted among the boarders. From 1890 to 1895 the college was in the zenith of its prosperity. In those years, the Community, which hitherto had not exceeded eighteen, was increased to twenty-two. Those who were not engaged in the work of teaching were actively employed in missionary labors. To these labors we will devote a separate paragraph later on. At this time the degree of B. A. was given yearly to eight or ten pupils, many of whom are now occupying high positions in the island, and even some in the Spanish Peninsula. Public

entertainments, concertations and academies were frequently given during the year, and were attended by numerous audiences composed of the best society in the city.

DURING THE INSURRECTION.

But the days of prosperity were numbered. The storm howled in the distance, and quickly broke with fury over the unfortunate island. The college received a shock from which it has not yet recovered. From the 24th of February, 1895—a day memorable in the annals of Cuban history—may be dated the decline of the college. On that inauspicious day the last insurrection broke out in the little town of Baire, in Santiago de Cuba, and the "grito de Baire" is now celebrated as a national festival. The sad state of the island during the war between Spain and the insurgents is too well known to bear repetition. The very foundations of the only source of riches were sapped. Pictures of extensive tobacco fields laid low, sugar plantations ruined, agriculture in every shape and form totally neglected, are familiar to all. As a consequence, poverty stalked abroad with ghast and gauntly step and war and disease thinned the already sparse population. While the fury of war thus raged on the island, the college, it is needless to remark, steadily declined. The boarders especially grew fewer. However, there was a good attendance of day scholars, as many of the latter consisted of the sons of the Spanish soldiers residing in Cienfuegos.

In the year 1897–'98, there were 140 boys in attendance, of whom only twenty-five were boarders. The Community at that time numbered twenty-three. Though the pupils gradually grew fewer, the college was still in a good condition, considering the state of the island. But the decisive blow was at last dealt on April 22, 1898, when the Cuban ports were declared in a state of blockade.

DURING THE BLOCKADE.

The readers of the WOODSTOCK LETTERS have already learned from the pen of Father Felix Cristóbal the state of the Royal College of Belen during the war between Spain and the United States. As the blockade of the harbor of Cienfuegos, and the attempted, or at least pretended, bombardment of the city had much to do with the college, I do not consider it foreign to the subject of this letter to insert a few words concerning those three

memorable months. All know that the Cuban ports were declared in a state of blockade on the 22nd of April, that the heavy ships of Admiral Sampson's squadron sailed from Key West on the 4th of May, and, after tarrying for some time in front of Havana, sailed for the South. On the 11th of May the invading forces endeavored to cut the cables at Cienfuegos. This was the beginning of the blockade. Night after night the search lights of the American ships could be seen glaring in the distance. Consternation reigned in the city when the castle at the entrance of the harbor was shattered and razed to the ground by the shells of the blockaders. Rev. Father Rector presented himself in person before the officer in command of the Spanish forces defending Cienfuegos, and offered him his services and those of his Community. These services were soon needed, for the soldiers wounded in the bombardment of the castle asked for a priest. All made their confession, and awaited death's visit with exemplary resignation. However, all eventually recovered.

But now, other work than that of attending to the sick and wounded soldiers taxed the energies of the Fathers. If the avaricious Shylock could say with a smack of poetic licence: "Sufferance is the badge of our tribe," the Cubans could say with unquestionable veracity, "Indolence is the badge of our tribe." Owing to their laziness they neither planted nor cultivated anything to guard against the consequences of a lengthened blockade. On the contrary, they prevented the Spaniards from doing so. As a natural result of their indolence and malice, towards the end of June the city began to suffer from famine. That was a busy time for Ours. They were occupied from morning till night distributing food for the necessities of the body, and healing the infirmities of the soul by spiritual ailment. The college was literally besieged by a swarm of beggars asking for bread in their distress. Hundreds had no other means of sustenance than that which the charity of the Fathers offered them. Father Rector received money for the poor from the Spanish merchants, and even from the American officials. All this he distributed among the most needy, the majority of whom consisted of soldiers. It was edifying to see with what fervor the soldiers thus helped out daily, assisted at the holy sacrifice of the Mass in our church. One day a Spanish officer marching at the head of his men a little outside the city discovered two children lying together by the way side. To his horror, he found one

had just died of hunger, whilst the other had begun to feel its deadly pangs. Hastily giving the poor sufferer a part of his rations, he brought him to the college and gave him up to the care of Ours. He was kept here as a servant until he found employment elsewhere. During the blockade, the harbor was alive with fishing smacks of all kinds, for fish was the chief article of food among the poorer class during those three months. Maize, also, which grows so luxuriantly, yielding two crops yearly, was another dish which was to be had without difficulty.

The college suffered nothing during the blockade. Foreseeing what would happen, Father Rector had large supplies of provisions laid up, which he distributed afterwards to the mendicant crowd of suffering humanity. Besides, the Community was not numerous, consisting of twenty-two, and there were no boarders, for the boys were sent home in the middle of May without the usual distribution of prizes. Two scholastics, taking advantage of the free time thus afforded them, studied English under an able professor, and made such progress, that in the following September when schools began, they were able to start the English classes tolerably well. Father Rector also studied the language with an energy and perseverance truly edifying. The knowledge of English he then acquired proved beneficial afterwards, for many of the American soldiers came to him, and still come for confession. Four or five of the other Fathers had more than enough to do amid the sick and dying, especially when the blessing of peace reigned in the island. It may seem somewhat paradoxical to say that when peace was made, our fathers had really more work than during the war: but a few words will explain the mystery.

On the 5th of February, 1899, the actual and effective evacuation of Cuba by the Spanish army terminated, for on that day, in the bay of Cienfuegos, the steamship Cataluña weighed anchor, having on board the last Spanish troops—the battalions of Bæza and Llerena—the general-in-chief, Don Adolfo Jimenez Castellanos, and his staff. The twenty-three thousand troops that embarked at Cienfuegos for the mother land, had been gathered together from all parts of the island, but principally from Santiago de Cuba. Numbers were stricken with fever, and others were so debilitated by the scanty rations distributed among them, that hundreds died every day. Not only on the way from Santiago to Cienfuegos, but even here in the very harbor where they waited their repatriation for some time, death claimed many victims. As

the chaplains did very little, and as the two secular priests residing in the city seemed to keep in the background, the duty of attending to the sick soldiers on board and the fever patients on land devolved upon our fathers. Every day they were at work, visiting the ships, attending to the hospitals, and everywhere reaping immense fruit. Meanwhile, the clouds passed, the war was over, but it left its effects behind, which were felt even in our college. The Community which numbered twenty-two, was reduced to fifteen, whilst the number of boys stood at ninety-five, nearly all of whom were day scholars. At the end of the year (1898–'99) there were actually but five boarders in the college. This diminution was due to the following reasons,—the Cubans were too poor to pay for their children's education, for they spend money as fast as they make it; the Spanish merchants whose sons were attending the college, went back to the Peninsula with their families; and lastly, the Spanish soldiers, many of whose sons were boarders, returned to their mother-land when peace was concluded. This year we have seventy day scholars, and twenty "internos." Of the latter, all except two are new boys; as most of them are in the lower classes, we can make sure of their coming for some years.

PROSPECTS OF THE COLLEGE.

The prospects of the college for the future may be told in one word. Should there be no other war, the college is bound to succeed well; should there be another war (which is not likely), "actum est de nobis." In spite of the opposition on the part of our dissenting friends here who wage a continual war against us; nay even calumniate us, the college has many advantages in its favor. In the first place it is the largest and best provided institution in the city; and besides, the system of education pursued in the other colleges cannot be compared with ours. But the professors of those seats of learning have recourse to other means to draw pupils to them. They actually teach half of their pupils gratis; whereas those that can pay are taught at half the usual price. As a natural result of this subterfuge, many who would have come to us are now in those colleges. But "veritas prævalebit;" we have no fear of being worse off than at present; and besides, the ill feeling which the natives of Cuba formerly entertained for Ours is a thing of the past.

Add to this that two newspapers, one edited by the fathers of some of our pupils, the other by a stanch friend of Ours, speak in the highest terms of the "Colegio de Nuestra Señora de Montserrat." It is true that the last mentioned editor was hostile to us up to Christmas, and spoke dreadfully of the college, but through the kindness of one of the Fathers, who invited him to an academy given by the boys on the eve of the Christmas vacations, he became our friend, begged a thousand pardons for his conduct, and published a panegyric on the college two days later. How true it is that a little act of kindness often does what persuasion fails to accomplish.

DESCRIPTION OF THE COLLEGE.

But enough for the history of the college, let us now endeavor to describe it. The College of Our Lady of Montserrat is beautifully situated in the southeastern part of the city. It covers an entire block, standing between the streets Cid, O'Donnell, San Fernando, and San Carlos. The two latter are the main arteries of the city. The space enclosed by the college is a perfect square, being exactly 300 feet on each side. Its exterior has an imposing appearance, rising gracefully over the city, and commanding a magnificent view of the adjacent harbor. The tents of the American soldiers can be also seen six miles away glistening in the sun. The soldiers and custom-house officers when speaking of the college or making inquiries about it, always entitle it: "The large white house in the outskirts of the city." It consists of two large buildings, one running along "la calle de San Fernando," the other fronting the street which bears the name of an Irish patriot—O'Donnell. The church runs along Cid Street; whilst a garden and *patio*, fronting San Carlos Street, complete the sides of the square. The structure fronting San Fernando Street is reserved for the Community. In addition to the basement, it contains two floors and a flat roof. The two floors are as high as three ordinary ones. The basement contains the sacristy, music rooms, recreation rooms for the day scholars, and some few other apartments for odds and ends. The first floor contains the museum, parlor, clothes room and six class rooms. The corridor in front of these runs the whole length of the college and is adorned with choice pictures and paintings. It is illuminated by half a dozen gas jets. The museum is small but artistically arranged. In mineralogy it is almost perfect, containing specimens

of all the minerals to be found in Cuba. The second story contains the rooms of the Community, library and observatory. The latter is at present directed by Father Bonafacius Bilbao. It is seldom used except during the season of the cyclones. During those months it not unfrequently happens that the captains of ships come to consult the director about the advisability of sailing for another port, and always place implicit reliance on his counsel. The flat roof or *azotea* crowns the building. We pass the evening recreations walking on the azotea, enjoying the fresh breeze which never fails to spring up when the sun's disc sinks below the horizon.

The other building, which runs along O'Donnell Street is of the same length breadth and height as the one we have been trying to describe. The basement contains some half a dozen rooms used for anything and everything. The first floor comprises the infirmary, the boys' refectory, scullery, kitchen, and Community refectory. The boys' dormitory occupying the second story is one of the best of its kind in the island. It is 260 feet long by thirty-five in width and is capable of accommodating 120 boys. As regards ventilation it is perfect, containing fourteen windows on each side with two at either end. In the calmest summer days, "a little hurricane," as the American soldiers have said when passing through it, "blows here." The windows are each ten feet by five. Perhaps it would be more appropriate to call them folding doors than windows; for like all the others in the college, they are totally devoid of glass, except a kind of transom overhead. An azotea also crowns this building.

THE COLLEGE CHURCH.

The church which runs along Cid Street for two thirds of the distance is neat but poor and is still unfinished. It contains five altars. To the left of the main altar stands a magnificent statue of St. Ignatius robed in the sacred vestments, whilst to the right one of St. Aloysius is to be seen. A statue of Our Lady of Montserrat occupies the middle. Three statues deck the altar of the Holy Souls, viz., one of Our Lady of Sorrows, the second of Our Lady of Mount Carmel, the third that of "Neustra Señora de la Caridad," Our Lady of Charity, the Patroness of Cuba. How Our Lady of Charity has become known as the patroness of the island may be briefly stated here. It seems that more than three centuries ago three boatmen—two Cubans and a negro—were overtaken by

a furious tempest off the coast not far from the town of Nipe. Their frail canoe appeared at every moment to sink beneath the raging billows; there was no human help nigh; they gave themselves up as lost, when suddenly as if inspired from on high they prayed fervently to the Blessed Virgin to rescue them. They had no sooner begun to address themselves to her than she, under the name of Our Lady of Charity, appeared to them and brought them safe to shore. The altar of the Sacred Heart, besides the statue from which it takes its name, has also one of the Immaculate Conception, and another of Saint Teresa. Both these altars are beautiful, but cannot be compared with that of the Patron of the Universal Church, for St. Joseph's altar is a real gem. The statue is simply exquisite, and quite new, having been made in Barcelona a few years ago. The Divine Infant standing beside the saintly patriarch is as perfect a piece of sculpture as could be seen anywhere. The other altar, that of Our Lady of Covadonga—an Asturian town from which the Christian army first marched out against the Moors—is not to be despised as regards artistic beauty. However, it properly speaking, does not belong to Ours, having been erected by the Asturians some half a dozen years ago.

ANOTHER COLLEGE BUILDING.

From the end of the church another building runs through the space enclosed between the above mentioned structures, thus dividing the square into two rectangles. This building contains the school room of the preparatory class, two large well arranged study halls, bath rooms and an ambulacrum for recreation when it rains, which is also used as an academy hall. The gymnasium, in which the boys exercise for half an hour daily under a competent master, runs from the study rooms to San Carlos Street between the garden and *patio*. To the right of the ambulacrum, in the space between it and the first edifice described, there are two *patios*, or courtyards, in which the boys play games. Foot-ball, hand-ball, and base-ball are their principal sources of enjoyment, but base-ball is the favorite game. Every month or oftener the day scholars and boarders have a *desafio*, or match game, in which the gaining of the laurels seems to be a matter of life or death. Hand-ball also is a favorite of many, but the alley is almost deserted when there is question of "urging the flying ball." This year, association foot-ball was introduced, and played according to

all the latest rules. It took well for a month or two, but as many did not care about testing the hardness of their shins, it was almost abandoned. On recreation days, all go out to the country armed with bats, balls, and gloves, to enjoy a few hours in playing the "national game." These *dias de campo* are by no means uncommon. It would be digressing too far to enter into a lengthy description of these gala days; so let us pass on to another subject. .

CATHOLICITY IN CUBA.

I have said that the war had a baneful effect on the college; it may be added that it was also instrumental in giving a rude shock to the very foundations of Catholicity in Cuba. Formerly the Catholic religion was the only one tolerated in the island and it seemed to have struck its roots deep into the soil; but Protestantism slowly though surely made its way in secretly. When the army of occupation came to Cuba, it left its hiding places and walked abroad. Voiced, it must be acknowledged in all sincerity, by the enemies of Catholicity in America, and supported by those dissenters who have made Cuba their home since the Spanish troops left, Protestantism and freemasonry have spread like a devastating flood. It is simply incredible what progress they have made during the last year. At present it is considered an honor to belong to the masonic societies that have been recently established. Every ship from the States bears to the Cuban shore men whose wish is to tear down the standards of the Catholic faith, and plant the masonic flags in their place, while there are actually fourteen Protestant ministers from America in the city of Matanzas alone.

In Cienfuegos there are two American Protestant ministers doing the work of the sects, and unfortunately doing it well. They are teaching English in the Protestant schools and thus disseminating among the children the tenets of their creed. Their schools are more numerous than those of the Catholics, and if any one of their pupils chance to enter a Catholic church, he pays the penalty by being publicly expelled next day. They take special care to instil into the minds of their pupils a horror of everything Catholic,—a horror of priests, but above all a horror of the Jesuits. The streets of Cienfuegos have been lately graced by the addition of two additional buildings; one a Baptist church, the other a similar edifice belonging to the Methodists. Both churches, as we have been told, are well attended on Sundays. But they

are only in the beginning of their prosperous reign. The Reverend Pastors of both are at present shackled in their endeavors to plant the seed of their false doctrines in the hearts of their followers, owing to the fact that they are unacquainted with the Castilian tongue; but an interpreter in the person of an apostate Cuban priest has come to their rescue. The latter, who is calumniating the Society day after day, maintains that he was formerly a Jesuit. This is a downright falsehood, for he never was enrolled under the banner of St. Ignatius. He has actually succeeded however in making his deluded followers believe that the Jesuits in Cuba are rolling in wealth, that the transatlantic steamers are theirs, and a host of other similar fables.

THE WORK OF OUR FATHERS.

Thus the Protestant ministers are revolving vast schemes of conquest in Cuba and their first attempts at reformation give promise of future success; but whilst they are engrossed in these chimerical visions, others have entered the arena to cross swords with them. In Cienfuegos, our Fathers have taken up the glove. One of the Community brings all the batteries of his eloquence to bear on the masonic strongholds every Sunday. Of course he is sneered at in the papers; calumnies have been uttered against him; the dissenting ministers attempt to retaliate, but still they have not succeeded in refuting his arguments. He is heart and soul in his work, harping week after week on the same word; endeavoring to keep his little flock within the true fold, by guarding it from the wolves who prowl around its walls. Success is attending his endeavors, and the good he has done and is still doing is evident to all. The Sodality of the Blessed Virgin of which he, Father Leoz, is president, may be looked upon as the chief bulwark of Catholicity in Cienfuegos. Some ninety of the young women of the city, known as "las hijas de Maria" form this sodality. They are all earnest in their work, and faithfully fulfil their obligations, among others that of approaching the sacraments on the third Sunday of each month. Their numbers are steadily increasing, and postulants are presenting themselves every Sunday for admission. The Apostleship of Prayer, which had been established here at the opening of the college, but was discontinued during the late war, has been again started by the same zealous Father Leoz. It is the only means of getting the

people to approach the sacraments. The efforts of this devoted Father are ably seconded by the Children of Mary, and owing chiefly to the zeal of the latter, twenty *coros*, or bands, already belong to the newly established Apostleship.

None of the colored people belong either to the Sodality or the Apostleship; but still the negroes, many of whom are weekly Communicants, and very many of whom are good Catholics, are not forgotten. Father Leoz is about to establish some kind of a congregation for them. Taking Cienfuegos as it is at present, the women are good for the most part; but the men, with few exceptions are deplorably bad. Their hearts are as cold as the driven snow, whilst not a spark of the faith throbs in their breast. Few go to Mass on Sundays, and it is an unusual thing to see one of them enter the confessional. There is only one good practical Catholic among the higher classes. An old pupil of Ours at Sancti Spiritus and afterwards at Belen, is still true to the pious principles imbibed in his early days. He is one of our few devoted friends, and a sworn enemy of masonry. Human respect is the bane of many a Christian in this city. It stifles the voice of conscience, for many who know they are doing wrong cannot bear to be jibed at about going to confession.

THE SODALITY AND ITS GOOD WORKS.

Among the pupils there exists a Sodality of Saint Aloysius, which consists of some twenty members of the most exemplary boys. They are all frequent Communicants. Among other duties they have to fulfil, is that of coming to the college every Sunday to recite the rosary, which is followed by a little exhortation. Those sodalists, aspirants and postulants, who are known as the "Congregantes," have been recently instrumental in the accomplishment of a truly charitable and sadly needed work.

Of the many negro children who spend their days in lounging about the streets, and who have been trained up in the most deplorable ignorance of the fundamental principles of our faith, only fifteen or twenty have been attending the Sunday catechism class. Even these few would not have come were they not attracted by such little presents as pictures and medals. But a good plan has lately been adopted for bringing them to the Sunday school. The members of the Sodality of Saint Aloysius

volunteered in the beginning of February to bring all the young negroes, mulattoes, Cubans and poor whites to the college. Their plan was this: each one had to traverse the streets, asking the negroes etc., to come, promising them a good present every Sunday. On the first Sunday a turkey was to be raffled. The youthful catechumens, in whose heart a responsive chord was touched by the idea of winning a turkey, were found to be willing volunteers. It is not necessary to dwell upon the emulation which existed among the zealous young missionaries in their good work. Each one wished to make the largest haul. On the very day in which this model plan was adopted, one of the young apostles began his evangelical labors. No sooner had he stepped into the street than an overgrown negro came along. Approaching the sable-faced individual, our zealous friend made known to him in a few words the object of his mission. But it was a dead failure. The negro showed by his speech that he was possessed of a good vocabulary of abuse, and plunging his hands into his pockets, walked off leaving the young Claver to ponder on his first efforts in missionary work. I really believe that if he had proposed a watermelon instead of a turkey to be raffled, he would have enrolled the negro beneath his standard. Others were more successfui. One, whose father keeps a shop in the outskirts of the city, where many negroes reside, began his good work with every prospect of success. By dint of many donations in the shape of candy, which never fails to tickle the palate of the Cuban darkies, he enrolled every one of them that came to his shop beneath his banner. Flushed with success, he sallied forth into the streets, pencil in one hand, paper in the other, and entered many other volunteers in his juvenile army. In all, he enrolled over thirty. Another, after laboring all day, succeeded in catching a solitary fish. However, he consoled himself by reflecting on the fact that labor and not success merits the reward. A third evangelical little workman, not only traversed the streets in search of youthful followers, but even entered their abodes, and thus induced many to join his ranks. Two others worked in conjunction. Meeting with poor success near home, and undoubtedly acting on the principle that no prophet is received in his own country, they travelled the length and breadth, the suburbs and outskirts of the city, and Xavier like reaped a rich harvest. It would be too long to follow the missionary labors of all, but I cannot omit the success which crowned the

efforts of one ardent apostle. Living in the very centre of the negro population, he raised some eighty followers.

The first week they had about 200 names. Sunday came, and at one o'clock, the young apostles, each with the list of his neophytes were ready to begin their work as catechists. About the same hour, knots of negroes, and poor whites were seen making their way to the college. At last all assembled in the school room. Then began a scene of confusion. Each catechist had to call out the names of his followers and take them apart from the others. Some forgot to what banner they belonged, some who had promised to come did not make their appearance, whilst many were found to be uninvited guests. One young Claver expected at least thirty in his ranks, but only two showed up. The scholastic who has organized the classes at last succeeded in restoring order in his undisciplined catechumens, although he was a good half hour in marshalling them. The excitement caused by the raffling is too much for my pen. We felt like getting police protection for the winner. However, he was not molested, although matters seemed rather threatening when he sallied forth into the street with his feathery prize. About 120 attended the classes on the first Sunday. Many more were expected, and would probably have come, were it not for the fact that on that very day the foundation stone of a monument to the Cuban Generals José Marti, Antonio Maceo, and Carlos Manuel Céspedes, had been laid at the very hour in which the classes began. The "Congregantes" are not content with the task of hunting up, and teaching their unlettered charges; they seem to be determined to make a clean breast of the work entrusted to them; for each one brings various little presents in the form of shoes, clothes, fruit, candy, base-balls, bats and other such things which never fail to win the affections of the poor ill attired negro. A Spalding league ball and bat fell to the lot of a fortune-favored mulatto on the second Sunday; whilst a lamb became the property of a dusky youth on the last Sunday of February. It was a sight to see the winner march through the streets, surrounded by a crowd of grinning blacks, bearing the lamb on his shoulders like the good shepherd in the gospel, an object of admiration to the passers by, and certainly the subject of many a discussion as to the probabilities of where he found the lamb and whither was he bearing it.

There is also a night school gratis for the poor. It

lasts from six o'clock to eight, and is attended by some sixty members, about half of whom are poor whites. It is superintended by two of the Fathers, and consists chiefly, at least up to the present, of the fundamental principles of arithmetic.

MISSIONARY WORK IN AND AROUND CIENFUEGOS.

In conclusion, a few words about the work of some of the Fathers in and around Cienfuegos, as well as their missionary labors throughout the Island. At first I intended to write a full account of the missions, but as this letter is already long enough I must confine myself to a few passing remarks. Father E. Pascual has been for many a year attending the hospitals in the city. His labors would fill a goodly-sized volume. To give an idea of what he has done and is still doing, suffice it to say that although the death rate is high, not one dies without the sacraments. If his hands were full with the hospital work, what shall we say of his labors when 1500 sick and wounded soldiers had to be attended to. Some of them wounded on distant battlefields, others stricken with small pox which is rather prevalent in the island, and not a few the victims of yellow fever,—all depended on Father Pascual for the cure of their spiritual infirmities. At times, when the ravages of those contagious diseases swelled the number in the hospitals, the good Father was compelled to ask for assistance. Not unfrequently were three or four of the Community occupied from morning till night with the sick, scarcely having time to recite the office. It was difficult with some of the soldiers, who, it seemed, had steeled their hearts against the operations of divine grace. However, very few resisted the appeals of their devoted minister. In such cases he would begin by sympathizing with them on the pains they were enduring so far away from their native land, thousands of miles from their home and parents, forgotten by all in a hostile ungrateful island. It was a pleasure to see how eagerly they asked for confession and how fervently they received Him before whom they were soon to stand face to face. The other patients also were all fortified by the rites of the church. Father Pascual though passing daily through the very focus of the diseases, and breathing in atmosphere redolent of pestilential vapors, came off unscathed, notwithstanding the fact that often on returning home his soutane bore

unmistakable signs of the emetic effects of yellow fever. At the bedside of the sick, in the hovels of the poor, in the pest houses and small pox hospitals, he was to be found comforting, consoling, ministering to the needs of the afflicted, and imparting peace and consolation in the closing scene of human existence.

Whilst Father Pascual has been thus occupied with the sick, Father Joseph Saenz is engaged in a work of quite a different character. He has spent a quarter of a century laboring in the Cuban missions. In the first place it must be understood that those missions do not belong to Ours; they are confided to the secular clergy. However, at certain seasons of the year, some of Ours, with the necessary permissions, visit the neighboring towns, preaching, hearing confessions, etc. Father Saenz, who may well be called the hammer of freemasonry, pays four or five visits every year to the towns of Santa Clara, Sagua la Grande, Carbarién, Remedios, Esperanza, Camajauní, and some half a dozen others of minor importance. He did his best to establish the Apostleship of Prayer in those places, but it was an egregious failure. True, indeed he succeeded in planting the tree of the Apostleship in some towns, but as there was no one to water it, it withered away in such uncongenial air. The deplorable state of morality in the island, the natural abhorrence of the people for everything religious form but a small fraction of the difficulties which crop up before the minister of Christ. In these missionary trips, Father Saenz goes through the streets ringing a bell, to gather the people to the mission. Not unfrequently he has to enter their very habitations, and thus bearding the lion in his den, induce them by threats or by entreaties to attend his sermons. The audiences are sometimes fairly large; but often the church is almost empty. In spite of all his efforts very few go to confession; very little fruit is reaped; still the zealous workman continues his labors. It is often disheartening to see with what little effect the word of God falls on the ears of his audience; and after the mission is over each one begins anew to follow the same line of life which must inevitably end in the destruction of many. Father Saenz was engaged in such missions during last August and September. He paid another visit in the beginning of December and returned on the second week of January. He is to go out again during the Lenten season.

Father S. Leoz, of whom we have already spoken, was

asked to give a five day's mission in Sagua some few months ago. He is a first class preacher. His little mission promised to be a success, morning and evening the church was full to overflowing in spite of the torrents of rain which happened to fall at that very time. But imagine his surprise on the closing day of his mission when only eight persons—six women and two men—came to confession. The members of the Sodality of the Blessed Virgin established there some time previous by one of Ours, kept at a safe distance from the confessional. This city is perhaps one of the worst in this part of the island.

Such is the state of Cuba. More than 400 years have rolled into the great abyss of eternity since Columbus planted the Cross of Christ beside the flag of Spain in this unfortunate island. The latter has disappeared for ever; the former is likely to disappear unless something is done to stem the tide of corruption and infidelity which is threatening to inundate the island, Cuba, as is believed, is on the very brink of a schism. But there is a revival of hope since the arrival of the new Bishop. A thorough reformation is needed. Young, learned, and energetic, he is just the man to settle the chaotic affairs in the northern part of the island. May God grant him success in the work he has undertaken!

Servus in Christo,

JOHN BUCKLEY, S. J.

OUR OBSERVATORY AT MANILA VINDICATED.

A Letter of Father Algué to the Secretary of Agriculture.

Our readers will remember the attack of Dr. Doberck of Hong-Kong on the Manila Observatory, related in our last number. Since then the Secretary of Agriculture — under whose charge the Weather Bureau is placed—has written to Father Algué, stating the reason of his order forbidding the sending of storm-warnings to Hong-Kong. Father Algué has replied and we reproduce his letter. It not only refutes the reasons of the Secretary, but gives an account of how the Observatory was managed under Spanish rule and what is proposed for the future. We also rejoice to add that Father Algué has been entirely successful in convincing the Secretary and the Government that the charges of Doberck were unfounded. The British Government also, through the Colonial Secretary, disowned the action of Doberck, and requested the storm-warnings to be sent to Hong-Kong as before. This is now done and the suspension of the Secretary of Agriculture's order by General Otis has been supported.

MANILA, Aug. 21, 1899.

The Honorable the Secretary of Agriculture.

Sir:

I am glad that your very kind letter of June 20, just received, affords me an opportunity to illustrate some important points concerning the late question between the Manila Observatory and the Director of the Observatory at Hong-Kong.

I acknowledge first of all, the expression of your official kindness, and I am heartily thankful to you for the same.

Now in the request of Dr. Doberck presented to the U. S. Weather Bureau, against the sending of storm-warnings to Hong-Kong, two statements were made, which we quote here from your official communication through the Secretary of War.

1. That the Observatory of Manila "is at present in the hands of Spanish priests who possess very little scientific education, and that scandal is caused by these Spanish priests continually communicating sensational typhoon warnings through the Spanish Consul to the newspapers in Hong-Kong.

2. "That it is against international regulations laid down for the guidance of meteorological authorities, for an official in one country to issue storm-warnings affecting the district covered by the authorities of another country."

Considering either of the above two statements, they are of such a nature, as to constrain the authorities to take action in accordance with them, if they should be found to be true; but fortunately for us, Sir, they certainly are not true in the present case.

That the first reason is unjust and aggressive is clear to anyone who cares to read our publications, and who knows that our work has been always acceptable to the public. Please see the testimonials in the Pamphlet: "El Servicio Meteorologico del Manila Vindicado y Rehabilitado," 1899. Besides, our recent work on "Philippine Cyclones" has been translated into French by order of the Minister of Marine of the French Republic and our still more recent work "The Clouds in the Philippines," 1899 (which is the first published result of the international cloud measurement 1896–'97), has been most favorably received by Dr. Berghaus and by the President of the International Meteorological Committee, Mr. H. H. Hilderbrandsson; the latter has written to me a very encouràging letter on this subject.

The second of the above statements brought by Dr. Doberck against the Manila Observatory would certainly be well founded, if the man who made the request was at all authorized to act against a custom which is entirely for the benefit of the colony of Hong-Kong, and which was introduced at the petition of the Government and residents of that colony. But Dr. Doberck was not authorized in any way by the Colonial British Government to address the United States on the matter, as you can easily see in the annexed documents, No. 3.[1]

Besides, it is well to bear in mind, that since the time that the Asiatic continent was connected with Manila by cable, we not only have sent our storm-warnings to the Director of the Hong-Kong Observatory, but also to the Captain of the Port of Macao at his own request, to the Director of the Observatory of Tokio at the request of the Japanese Government, to the Government of Saigon at the request of the French authorities, and to the Director of the Observatory at Shanghai, at the request of all the foreign Concession—French, German, and American. And as it was well known that in many cases Dr. Doberck kept back our warnings from the community

of Hong-Kong, the Chamber of Commerce of that Colony thought it better that the Spanish Consul there should secure the warnings directly from Manila; consequently in these few last years we have sent our weather telegrams to the Spanish Consul at Hong-Kong, who used to have them published in the newspapers of the colony. For the same reason as soon as the cable was restored at the end of the war, the American Consul General addressed himself to me in order to secure for himself also our typhoon warnings, a request which we very willingly granted. The American Consul from that time up to the present has published these warnings in the very same way that the Spanish Consul used to publish them before in the newspapers with the greatest acknowledgement of that colony.

As soon as we received the order from the U. S. War Office through the Provost General of Manila, we submitted immediately to our legitimate authorities, although at that time the Observatory was still supported by the Spanish Government. Up to the present the action taken by the Observatory has been of a very moderate nature, although we did know very well that the prohibition was the result of a calumnious attack on our Institution. Nevertheless I frankly admit that I felt considerably disappointed over the suspension of typhoon warnings, chiefly because of the selfishness of one man interfering with the general public benefit against the will of his own Government and of the Public in general, as is evident by the fact that all the newspapers of Hong-Kong, without a single exception, the Chamber of Commerce, the leading Assurance and Shipping Companies of the far East and many other important centres, protested vigorously against Dr. Doberck's conduct. The documents are collected and published in a pamphlet, which I have the pleasure of presenting to you. Since the publication of this pamphlet documents are still coming in in defence of the Observatory.

This general protest has urged the Colonial Government of Hong-Kong to inquire into the matter, and the question has been settled in the most satisfactory way for our Observatory, as it is clear by document no. 3 enclosed herewith.[1]

Now, Sir, I have again to thank you because you so confidently explain your views about the future of the

[1] This refers to the letter of the British Colonial Secretary of Hong-Kong, showing that Doberck's action was unauthorized, and requesting on the part of the Government and merchants that the storm-warnings be resumed. It will be found on page 225 of the October number, 1899, of the LETTERS.

meteorological service in these islands, and the future of our Institution. Permit me to say a few words about the present which may be of interest to you in order to take the best resolutions on that point. This is not the place to write the history of our own work. Our meteorological services in the Philippines began in the year 1865, nineteen years before the Hong-Kong Observatory was erected, and since the year 1880, it has been completed after the best institutions of its kind in Europe and America, as I myself have personally had the chance to examine and compare in my three years' residence in the United States, and in my travels through Germany, France and England. Before the war we had for this service fourteen telegraph stations very well distributed all over Luzon—the other islands not yet being telegraphically connected — well equipped, and some with self registering instruments. From these stations, telegraphic weather-reports were sent to Manila three times a day, and also seismic or earthquake reports whenever these phenomena occurred. The geographical position, work done at these stations, and in other stations disseminated throughout the islands, may be seen in our monthly weather reviews. We did not draw daily weather maps, because it was beyond the commercial and industrial conditions of these islands. It may certainly be done soon.

The central station of Manila with its staff, the fourteen meteorological and seismic telegraph stations of Luzon which we considered as stations of the second order, the twenty-nine seismic stations, and many other third order stations scattered over the Bisayas and Mindanao, were considered economically dependent on the Secretary of the colonies in Madrid, and more immediately on an official in Manila called the "Director of Civil Administration," who under the Spanish rule acted as secretary of Commerce and Agriculture in the Islands. The Superior of the Jesuit Mission in the Philippines made an agreement or contract with the Spanish Government to have always ready well trained men for the direction of the Observatory and its different dependencies—astronomical, seismic, magnetic, and meteorological—who had to be presented by him and appointed by the Government. The rest of the employees were natives appointed by the Director of the Observatory with the approval of the Government. This arrangement has proved to be very satisfactory to all—chiefly to foreigners—and we doubt if otherwise such good work would

have been done. And this because the buildings and instruments belong entirely to the Jesuit Missson in the Philippines, and besides the help of the Missionaries as observers in entirely unexplored regions in the great island of Mindanao has proved a very valuable contribution to the work of the Observatory as may be seen in our weather reviews and publications. We are willing to go on and to advance in our work for the public welfare, as faithfully under American rule as we have done up to the present.

I have been in many important observatories myself, and I have been also in the West Indies engaged in meteorological work, and I am thoroughly convinced, as far as my experience goes, that there is no other spot in the world better than the Philippines nor in which a greater amount of beneficial results can be produced by a good meteorological service. Therefore I am glad to see that you, who have to decide on the matter, give so great importance to the meteorological service of the Archipelago. I think that this service should be extended in the future to all of the islands, as the cable, since the year 1897, connects the important islands of Panay, Negros and Cebu with Manila. This plan was contemplated already in May, 1897, and the Government of the Philippines at our request, proposed to the authorities in Madrid the extension of the meteorological telegraphic service to the group of Bisayas.

Communication with the stations of Luzon has been interrupted since the last outbreak of hostilities, and it has been a very hard task for us to make our forecasts as usual, having sometimes only the observations of Manila. Now fortunately by the kindness of the chief agent of the Bisayas cable, we get telegraphic weather observations from Iloilo, Bacolod and Cebu, which together with the reports that we receive from Japan and the islands east of Formosa make our work a little easier than during the blockade. Notwithstanding the great disadvantage we labored under during the war, the success of our predictions has been most encouraging, as is well known in Manila and in all the colonies of the far East, and was repeatedly acknowledged by Admiral Dewey when he was in command of the American fleet in these waters.

At the suggestion of the American peace Commission in the Philippines, I have planned out a new and enlarged meteorological organization for the islands, which may give some light to those that have to decide in this

matter. In this improved organization, which might commence to work when peace is restored and the cable connects the principal islands with Manila, there is to be one central station in Manila, nine first class stations, twenty second class stations, and nineteen third class stations. Many other private stations might be erected in the course of time along with the development of commerce and communications under the Americans.

These stations have been selected and classified according to our many years of experience of atmospheric disturbances and earthquake shocks in these islands. There is no great difference between first and second class stations, except that the former are situated in larger towns and villages where it will be easier to find and secure a first class observer. Also an idea is suggested about the equipment of the stations together with the approximate cost of their erection. We think it advisable to employ native observers as we have always done in these stations, except in the more prominent ones, as for instance, Iloilo, Cebu, Bacolod, Duangete, etc. Their support would be easier and cheaper, and we ourselves would willingly undertake to prepare and instruct them as we have done heretofore. We are also willing to erect all the stations, provided means and authority from the Government be given to us. In provision of future events, we procured before the war several sets of instruments, and we have now in stock sufficient to erect at once, if required, the more necessary stations in the southern islands. The instruments of our former stations not destroyed by the war are in the hands of the Filipino insurgents.

I have respectfully submitted these views as a matter of information to the American authorities here.

I remain very sincerely yours,

JOSE ALGUÉ, S. J.,
Director of the Manila Observatory.

Since the above was written, two things have occurred which have proved entirely favorable to Father Algué's position. First, the restoration to the Observatory of the right to send its typhoon warnings, has not only continued, and this at the request of the British Colonial Secretary, but these warniugs are now published in the Hong-Kong papers by the American Consul residing at that port. Next, Father Algué was invited to proceed to Washington with as many assistants as he chose to take with him. He left Manila on the 26th of December

along with Father Clos, and reached Washington via San Francisco in the beginning of February. Before sailing he received the following letters which only serve as additional proof of how much he and the Observatory were appreciated by those in command.

United States Naval Force on Asiatic Station,
Flagship Baltimore,
Cavite, P. I., December 11, 1899.

Sir:

I beg leave to introduce the Rev. Father José Algué, S. J., Director of the Manila Observatory, and ask for him your kind offices. The work of the Observatory over which Father Algué presides, is so well known in the scientific world that I do not need to do more than mention that institution to bring its merits and that of its conductors to your mind. Its meteorological work is of the highest importance all over the East and to the world at large. Its stores of data have been freely given to assist in the perfection of our Hydrographic office publications, particularly in the preparation of the Pilot Chart of the North Pacific; and I am convinced you will appreciate the opportunity to tender in person the thanks which have already been officially given by the Department.

Very respectfully,
J. C. WATSON,
Rear Admiral U. S. Navy,
Commander in Chief
U. S. Naval Force on Asiatic Squadron.

THE SECRETARY OF NAVY,
Navy Department,
Washington, D. C.

Office of the Captain of the Port,
Manila, P. I., December 7, 1899.

While I rejoice at your good fortune in being able to visit my country, permit me to express my regrets at your departure from Manila, trusting that it may be simply a visit of such duration as to enable you on your return here to continue in the valuable and important position of Director of the Manila Observatory. As a sea-faring man, and as the Captain of the Port, I take great pleasure in testifying to your invaluable services in the weather bureau of the Observatory, and in your success in locating and predicting at the earliest possible moment the presence and nature of those terrors of the seas in the East—typhoons. During my acquaintance with you of eighteen months, I have not known of a single instance where your predictions and prognostications have failed to be realized. The sea-faring world may

congratulate itself upon having the services such as you have rendered at its disposal.

Wishing you every joy and success during your vacation, permit me to remain,

Very sincerely,

WM. BRAUNREUTHER,
Lieut. Commander, U. S. N.,
Captain of the Port.

To the
REV. FATHER JOSÉ ALGUÉ, S. J.,
Director of the Manila Observatory.

Another letter from Lieut. Commander C. C. Kalding of the Branch Hydrographic office at San Francisco, California, and formerly Navigator of the U. S. S. Olympia, in 1888, at Manila, speaks in the highest terms of Father Algué and his work. He says that while Navigator of the Olympia he had occasion to study the original copy of his book, and that he regards it as far superior to any similar publication in Hong-Kong or elsewhere in the far East.

OUR COLLEGES IN PERU AND ECUADOR.

Letters from Fathers Malzieu and Villota.

LIMA, PERU, February 5, 1900.

REV. AND DEAR FATHER,
P. X.

After my tertianship at Pifo, at the beginning of which I wrote to you, I was sent to Lima, as Prefect of Studies and Discipline and professor of Rhetoric. My fellow students from Ecuador while at Woodstock, remain in Ecuador, as I suppose you know. Father Villota is Minister and professor of philosophy at Pifo. Fathers Guerrero and Villagomez are at Riobamba, and finally poor Father Buendia—out of the Society since December, 1897—is parish priest at Otavalo, north of Quito. If I mistake not, you inquired from me the motive of his sad leaving. Well, the canonical reason given by himself to our Father General, was to help his mother bring up her family.

You ask me in your letter for some information about our South American colleges. I'll try my best to fulfil so legitimate a desire. Most of your readers must undoubtedly know that our Ecuador Mission is divided into

a northern and a southern part, having for the former a Vice Provincial at Quito and for the latter a Superior at Lima, the capital of Peru. In the North we have, besides a residence in Guayaquil and a House of Studies at Pifo, three colleges for boys, viz., at Pasto, Quito and Riobamba. In spite of the radical influence, I understand that these colleges are doing fairly well and that the students are more numerous than ever. In the South, there are three houses: one in Bolivia, at La Paz, the most industrious and most important town of that country; and two in Peru,—at Lima and at Asequipa. This last college was opened only two years ago and is giving splendid results. During the present month—February—classes will be opened in the new building and they expect to have 200 day scholars and seventy or eighty boarders. The Romaña family, to which our National President belongs, is helping us much, hence great hopes are cherished about Asequipa. At La Paz, Ours had to suffer last year from the revolution that overthrew the Constitutional President and brought trying times to that poor Republic. Still the college kept open and has fifty boarders and 150 day scholars.

And what about our grand Immaculate Conception College of Lima? This is surely the place for a college. The city is quite large, as it numbers over 120,000 inhabitants, among whom are to be found a good many noble and wealthy families. Do not forget that this was the old capital or metropolis of the Spanish Viceroys. The reputed wealth of this country, especially as regards its gold and silver mines, was always legendary, but it was the war of 1880–'83 which proved disastrous to Peru. The higher Chili grew from its victory, the lower Peru went down on account of its defeat and of the civil war. Still the wise administration of the late president, M. Piérola, improved public business a great deal, and we have every reason to believe that Mr. Edward Romaña, an old student of Stonyhurst, in England, who came to power last September, will continue working hard for the good and prosperity of this country. There is much, very much to be done and much to be reformed. The clergy is scarce and generally deficient in learning. There are seminaries, it is true, in all the dioceses of the Republic, but practically they amount to nothing. Even here at Lima, the results it furnishes are poor and insufficient. Everybody clamors for reform, but with national elements, because foreigners—outside of business

matters—are unwelcome here. Now reform will never come this way, simply because *nemo dat quod non habet.*

The public university could not be worse, as regards the doctrines that are taught in it. Still the rector is a Catholic, so you may imagine what Catholicism amounts to practically in this country. Hence our poor boys are very soon spoiled and the second or third year after leaving us, put aside all practice of religion. The colleges are no better, as most of their directors conduct them as a business enterprise to make money. They are very numerous, but as to moral and scientific instruction, they are worth nothing. Lima people are great talkers but are rarely truly and soundly instructed. Hence they do not appreciate our teaching. They abolished lately Latin from the public course of instruction. Pro. vided a young fellow talks well, and knows a little geography and mathematics and a few words of English or French, it is enough; he will surely go to Europe to spend in a few weeks all his fortune. As to morals and discipline we meet even with greater difficulties, as these youngsters are taught at home to do just what they like. It is a great pity, as the character of these boys is generally very good, and they are submissive and well inclined. Most of our students last year went regularly to Communion twice a month, during the last term, and a good many even every week. Hence, in spite of all difficulties, the general spirit and discipline were good, and undoubtedly the best in the town. As to our teaching, here are the words of one of the Doctors of the examination board: "I am aware from my own experience that your teaching is far superior to that of all the colleges of our capital, Lima."

Of the six large houses which the old Society possessed at Lima, we have been able to secure only one, as there is such a spirit of opposition to us, on the part of freemasons, liberals and bad Catholics. We are trying our best to find a better building for the college, since the one we dwell in at present, cannot hold over 200 day scholars. Here the classes begin in the middle of March and end in December, as the hot months, and consequently the bathing season, are the months of January and February. I suppose you will smile on seeing how different our seasons are from those of the United States. Well, what do you say on hearing that here it never rains, never snows, never lightens, never thunders? This is a fact; hence you may send to us all those afraid

of thunder storms—and there used to be such when I was at Woodstock.

My best regards to Rev. Father Rector and to all the Professors of Woodstock.

Yours very sincerely in Christ,

N. P. Malzieu, S. J.

La Concepción, Pifo,
November 13, 1899.

Rev. and Dear Father,
P. X.

Some months ago I wrote you an account of what happened last January in regard to our expulsion from Ecuador, and how Divine Providence kept us here in spite of our enemies. Now let me tell you a word about the state of our poor Ecuadorian Mission. The storm stirred up against the Church is at present far from being over. Only a few weeks ago a law was passed lessening the rights of freely administering ecclesiastical property, and interfering with matters of purely a religious kind. That law is a fine specimen of how our Liberals understand their boasted freedom to all. According to it, and by the way it was called a patronage law, no Bulls or Briefs of the Pope regarding discipline shall be published hereafter without the Government's placet; both the erection and division of dioceses are to belong to the civil power; new religious bodies cannot settle within the Republic's boundaries, and Communities already established are not allowed to open novitiates without the leave of the Executive. From these few instances you may judge of the other articles of the odious law. Good Catholics wrote numberless and strong protests against it, but as usual, no attention was paid to them.

Our colleges and ministries seem to have escaped unscathed from the new weapons of Liberalism. The number of boys who attend our schools in Quito is above 300. In Riobamba, as you know, our Fathers are engaged in erecting a great edifice in honor of the Sacred Heart of Jesus, and owing to the generosity of the faithful, the building is so well advanced that we entertain the hope of seeing it finished for the closing of the century.

Wishing to be remembered in your holy sacrifices.

I am always yours in the Sacred Heart.

Eliseo Villota, S. J.

THE ARMS OF LOYOLA

AND THE BATTLE OF BEOTIBAR.

With Letters from Fathers Ipiña and Perez to the Editor.

In a note on page 4 of the present number, doubt is expressed concerning the position of the bars and the wolves in the Arms of Loyola. In nearly all the engravings and in most of the books the bars are placed to the right of the spectator, and thus they are placed in our frontispiece. Father Perez in "La Santa Casa de Loyola," puts these bars on the right, but on the cover of the book they are placed on the left. As the bars represent the house of Oñaz and should have the preference, and as this in heraldry is to the right of the wearer, and hence to the left of the spectator, it would seem that the true position of the bars is to the left of the spectator, and to the wearer's right. To settle the question we wrote to Father Ipiña, the Rector of Loyola and an old student of Woodstock, and we have received the following reply. In the second part of the letter are also replies to our question, referred to in the note on page 3, as to whether the honor of wearing these seven bars was given for bravery at the battle of Beotibar or of Algéciras.

LOYOLA, Jan. 26, 1900.

REV. AND DEAR FATHER,
P. X.

On receipt of your esteemed favor, I put your questions in the hands of one of our Fathers here, and below you have his answers, which I think you will find satisfactory.

Recommending myself to your Holy Sacrifices and Prayers.

Infimus in Christo servus,
THOMAS IPIÑA, S. J.

I. THE ARMS OF LOYOLA.

From the documents we have at hand, it seems quite certain that the bars or red stripes must occupy the place of honor on the shield, such as we find them represented

on the cover of the book entitled "La Santa Casa de Loyola," or in the accompanying drawing.

Such is the position observed, whenever the coat-of-arms of St. Ignatius is hung up in our church during solemn feasts, and although a large concourse of persons of all classes is present on such occasions, no one has ever remarked that we made a mistake in the relative positions of the two escutcheons that form the coat-of-arms of the house of Loyola. With regard to the position I have been speaking of, your Reverence may consult the "Monumenta Hist. Soc. Jesu," vol. I. p. 526, published by our Fathers at Madrid.[1]

II. THE BATTLE OF BEOTIBAR.

Now to your other query. Father Enao, a writer of very great authority, as your Reverence knows, introduces the 8th chapter of his "Genealogy of St. Ignatius," with the following heading: "Battle and signal victory won by the Guipuzcoans, with Juan Perez de Loyola and his brother Gil Lopez de Oñaz as their chief captains." Father Enao takes it for granted that the other five brothers took part in this battle, and distinguished themselves by their prowess. As a proof of this, he states, though not as matter of certainty, that the King, Don Alonso, as a reward for their heroic services at the battle of Beotibar, bestowed upon the seven brothers, the privilege of emblazoning seven red bars on their escutcheon. Now since only two of the seven brothers are mentioned expressly and these in the capacity of captains of the Guipuzcoans, might not a writer have easily fallen into the mistake of saying, that only these two brothers took part in the battle?

On the other hand, Father Enao, when speaking of the battle of Algeciras, heads his 10th chap. with the following words: "The King and Conqueror, Don Alonso, rewards a brother of Juan Perez de Loyola and Gil Lopez de Oñaz, for his valiant service during the siege and conquest of Algeciras." And a few lines from the beginning of the chapter, he adds "that in the conquest of Algeciras many other cavaliers, fellow townsmen of the brother of Juan Perez de Loyola, took part." This last assertion may have led certain writers to believe that the seven brothers were also present at the taking of

[1] Reference is made to the letter of Don Martin, given on page 3 of this number.—*Ed. W. L.*

Algeciras. If such was the case, and if besides, for their bravery in this battle, Don Alonso had given them the privilege of emblazoning red bars on their coat-of-arms, it is impossible that Father Enao should have passed the matter over in silence. Certain it is that neither in chap. 10 nor elsewhere throughout the work, does he ever mention that the seven brothers fought at the taking of Algeciras.

III. FATHER PEREZ' LETTER

Father Perez, the author of "La Santa Casa de Loyola," writes to us as follows:—

COLEGIO DEL SALVADOR,
BUENOS AIRES, Feb. 24, 1900.

I reply with pleasure to your letter of the 8th ult. Regarding your query I must say that the engraving on page 15, appears to be a mere invention of the artist, especially when we consider the fact, that it does not represent one shield only, but those of the two houses separately, in which case it would be immaterial whether the respective coats-of-arms occupied the right or left of the design.

I believe, then, that the design on the cover of the book ("La Santa Casa")[2] which represents the coats-of-arms of the houses, Oñaz and Loyola, as united in one, should have been adhered to. Such is my opinion.

Commending myself to your Reverence's holy sacrifices and prayers, I remain,

Your humble servant in Christ,
R. PEREZ, S. J.

[2] This design represents the bars on the left of the shield as viewed by the spectator, and as represented in the accompanying sketch.

MEETING OF THE N. E. A. AT CHICAGO.

A Letter from Father James P. Fagan to the Editor.

GEORGETOWN UNIVERSITY,
WASHINGTON, D. C.,
March 7, 1900.

REV. AND DEAR FATHER,
P. X.

Your kind letter is at hand. Such as they are you are welcome to my impressions of my recent visit to Chicago and my experience at the meeting of the Department of Superintendence of the N. E. A. held there.

Two events of commanding importance took place in Chicago last week. The first event was the meeting of the Department of Superintendence of the National Educational Association; the other, was a meeting of fourteen University Presidents, or their representatives, and the organization by them of an Association of American Universities, with very specific aims; an association with which we may have to reckon before many years.

WHAT THE N. E. A. IS.

As some of the readers of the WOODSTOCK LETTERS may possibly, not know much about the N. E. A., a word about it may be timely and I make no apology for offering it. In the Report of the U. S. Commissioner of Education for 1892–'93, volume 2, p. 1495, an historical sketch of the association is given, which was prepared for the Educational Congress held during the World's Fair. From this sketch it appears that as far back as 1857, efforts were begun to unite the teachers of the States in a National Teachers' Association. At that time there were already in existence, twenty-three state educational associations, and the influence of these had been so satisfactory, that the President of the New York State Association suggested the formation of a National Association. I give two extracts from the call for a national convention of teachers which was sent out at that time.

"The eminent success which has attended the establishment and operations of the several teachers' associations in

the States of this country, is the source of mutual congratulations among all friends of popular education. To the direct agency and the diffused influence of these associations, more, perhaps than to any other cause, are due the manifest improvement of schools in all their relations, the rapid intellectual and social elevation of teachers as a class, and the vast development of public interest in all that concerns the education of the young.

"Believing that what has been accomplished for the States by State Associations may be done for the whole country by a National Association. . . . .

"We cordially extend the invitation to all practical teachers . . . . who are willing to unite in a general effort to promote the general welfare of our country by concentrating the wisdom and power of numerous minds and by distributing among all the accumulated experiences of all, who are ready to devote their energies and their means to advance the dignity, respectability, and usefulness of their calling, and who, in fine, believe that the time has come when the teachers of the nation shall gather into one great educational brotherhood."

These extracts make sufficiently clear the aim and scope of the Association. In 1870, at the annual meeting in Cleveland, Ohio, the name now borne by the Association was adopted, and with this title the National Educational Association was incorporated under the laws of the District of Columbia, February 24, 1886.

The Association now includes eighteen subordinate associations, or as they are termed in its Constitution, departments. These are:

The Departments of Superintendence,
" " " Normal Schools,
" " " Elementary Education,
" " " Higher Education,
" " " Manual Training,
" " " Art Education,
" " " Kindergarten Education,
" " " Music Education,
" " " Secondary Education,
" " " Business Education,
" " " Child Study,
" " " Physical Education,
" " " Natural Science Instruction,
" " " School Administration,
The Library Department,
The Department for the Education of the Deaf, Blind and Feeble-Minded,

The Department of Indian Education,
The National Council of Education.

Ours may easily judge from this array of departments how far reaching and all embracing the National Educational Association aims at being. The zeal and interest manifested by those affiliated to each department, may be gauged in two ways. First, by an examination of the annual volumes of proceedings which have been steadily growing in bulk and interest year after year. The last volume (1899) contains 1258 pages with a very full index. Among the papers it includes is the report of a committee appointed four years ago to say the last word on College Entrance Requirements. It gives also the report presented to the American Philological Association on the study of Latin and Greek. A second way of judging the Association is by the attendance at its annual meetings. Last July in Los Angeles, California, over fourteen thousand delegates were registered as present. Of course many of these delegates take advantage of the special railroad rates which the Association secures for its members every year, to go a-junketing, but the volumes of proceedings go far to show that all are not on junketing trips and that a very large number take themselves and this Association very seriously.

THE CHICAGO MEETING.

The meeting held at Chicago, February 27, 28 and March 1, was a meeting of the "Department of Superintendence." The attendance was therefore a limited one and was confined practically to such members of the Association as are employed as School Superintendents in States, Counties or Cities. Quite seven hundred men of this stamp, if not more, were present at the first session, Tuesday morning, February 27.

Before speaking of the meeting of University Presidents, let me give my impressions of the meetings of Superintendents. I think the first feeling I experienced after the opening of the first session was one of respectful surprise. I had already at other like meetings, noticed the number present and the evident interest of all in the proceedings, but there was something exceptional about this meeting, and an air of business, a sense of the seriousness of the work it had, a plain desire to get something out of the meeting which everyone seemed to feel. As one delegate said to another in my hearing: "This evidently, is a meeting for business." Another thought I

heard expressed was this: "These men seem moved by some higher power; they are like men under orders." The majority of those present were elderly men, the average age perhaps would be about forty. There was a marked absence of men of youthful appearance. The different papers read aimed at giving practical suggestions only. Some of them might have been written for the special instruction of our own Prefects of Studies. "How a Superintendent may improve the efficiency of his Teachers," was the title of one, recommending the Superintendent to visit the classes regularly, to watch the teachers at their work, to criticize and point out their shortcomings, but not before the pupils, to take the class himself occasionally and show how it should be taught, to send the younger teachers from time to time to the classes of more experienced teachers to study and note their methods, to bring the teachers together at times for discussions and the intercommunication of ideas, but never without having some well defined object in his own mind to be gained, some point to be impressed on the teachers at each meeting.

Another paper the title of which explains itself was on "The Superintendent as an Organizer and an Executive." There was an entire absence of any disposition to indulge in frothy enthusiasm or to countenance fads. To give two proofs of this. Professor Atwater of Wesleyan, who has been making experiments on the effects of alcohol on the human system, was present to defend those who object to the scientific temperance instruction in the public schools prescribed by law in several States. After making some of his experiments and giving out his conclusions as to the food value of alcohol, he spoke against the instruction given now in the schools, saying among other things, that pupils should not be taught that alcohol is not a food nor that it is a poison, and declaring that character cannot be built on the teaching of falsehoods like these. The point I want to make here is that the Superintendents who were set down to carry on the discussion, sided with Professor Atwater. Representatives of the Women's Christian Temperance Union were present and made a big fight, but the sense of the convention was strongly against them and their methods. The second proof of the staid sense of the convention was the voting down of a resolution memorializing the N. E. A. to promote the cause of spelling reform by the appointment of a special commission.

With regard to all the papers I heard, I might say this.

They dealt with difficulties and situations familiar to every prefect of studies. The suggestions and solutions they offered were serious and practical and they were put forward modestly, but with an evident wish to communicate *sine invidia*, all that the writers' own experience had taught them might be of service to their associates. The audience listened quietly and respectfully to everything that was said; everything, that is, which was to the point, but they had no ear for mere talk. This was made clear more than once.

The general impression made on me was that there is vastly more in these Association meetings than Ours seem to realize. Those who attend them may have little conscious unity of purpose as regards details of policy; they may have the air of not quite knowing why they should be present, as did some of the delegates at Chicago, they may even when all is over, express themselves like one whose words I overheard on the train coming back: "I cannot exactly say what specific benefit I gained from that meeting, but later I shall discover I think. I know I gained something, I met many men engaged like myself and have made their acquaintance. I have heard many things which may bear fruit later," etc. These may be the thoughts and this the attitude of the ordinary delegate, but the men who organize and manage these meetings, seem clear on one or two points. They see the use that can be made of these assemblies to leaven and direct public opinion and the momentum that can be given to a proposition when launched on the country with the endorsement of the recorded vote of a body of men such as those that assembled in Chicago last week. They gauge also accurately enough the prestige this or that man may gain by being heard year after year in these meetings,—a prestige which he and others may utilize to float schemes and theories which otherwise probably would have died still born. President Eliot for one has been for years back indefatigable in attendance at these meetings. So has Dr. Nicholas Murray Butler and U. S. Commissioner Harris. They have sedulously kept themselves before the public of the educational world until now they are looked upon as veritable prophets by the average association delegate, who thinks he thinks, but whose thinking is done for him by others.

These Associations are growing, moreover, in numbers and in membership. We have now the New England

Association, the Middle[1] States and Maryland Association, the Southern States Association, Associations in the Middle West, the Northwest, etc. Besides these, teachers of different branches; the sciences, for instance, History, etc., are combining and holding conventions in the interest of this special work. Year after year in these meetings, views are set forth with greater and greater clearness; policies outlined with ever growing boldness; aims avowed which but a few years since only a very advanced thinker indeed even dreamed of realizing. The unwary and the undecided are caught by showy generalities, seemingly broad-minded statements, and schemes which on the surface are fair and liberal enough and so appeal to the average superficial thinker. They who are able to detect the errors and sophistries and insincerity of some of the would be prophets, either have not the qualities which would enable them to gain a hearing or are lacking in courage to speak their mind out boldly or are indifferent to the whole business or recognize that it would not be good politics to stand out against the men who hold the popular ear. All the same, thousands of earnest and sincere men and women are being influenced by the speakers at these meetings by men like President Eliot, Dr. Butler and Dr. Harris; men and women who are open to conviction and who would listen to the other side were it put before them.

ADVANTAGES OF OURS IN ATTENDING THESE MEETINGS.

Are we not lacking in zeal, at least, in not striving as the men opposing us strive to gain the attention of these men and women? I was the only representative of a Catholic school at the Chicago meeting, to begin with; I went there with a specific object and accomplished nothing. Why? Well, here is one of the reasons. To have any influence in such a meeting, one must be known to the delegates, to be known to them, one must in some way emerge into the field of their vision again and again. As they so rarely hear anything from us, they little by little come to forget our existence, or to imagine that we are mere survivals of some antiquated growth which would hardly repay examination or study. When then one of us does appear at these meetings he is looked upon as a

[1] See Account of the Second Annual Convention of the College Association of the Middle States and Maryland, by Father Thomas Hughes, S. J. in WOODSTOCK LETTERS, XX. 6.—*Ed. W. L.*

curiosity or an intruder. In speaking to some of those I met, this was brought home to me in several ways. Since my return I received a letter from a representative of a publishing house, a Catholic too, in which he asked what in the world I was doing at this particular meeting and whether any other Catholic institution was represented. He could not contain his surprise.

Besides becoming known to the educational world by attending these meetings, there is the further advantage for Ours of learning what outsiders are thinking, what problems are agitating their minds and what effort they are making to solve them. *Fas est et ab hoste doceri* and it did strike me that we could learn much besides what the papers and discussions would teach, from watching the delegates and listening to their talk one with another. I said there are thousands of earnest men and women in these Associations. One is particularly struck by the air of earnestness, of interest in and respect for his calling manifested by the average delegate. Whenever two or three of them are grouped together, you will hear if you approach, such things as these, "In our schools we do this," or "we teach that branch in this way," or "up our way we have found this device or this plan very helpful," or "how do you get over this difficulty in your school?" At other times, they will be discussing one another and their criticisms are keen and unsparing, as their praise is unstinted when deserved. When they do come in contact with a Catholic teacher, they are anxious to learn from him; to have his views. I was asked, for instance, such questions as these: "At what age should a boy begin Latin?" "What devices do you employ to develop the thinking powers of the boys in the lower classes?" These men are not working for bread alone, the number of those who look upon their profession as a sacred responsibility, who are making honest endeavors to improve themselves, in order to improve their teaching, who strive sincerely to form and develop their pupils is increasing every day. At least one would judge from the men one meets at these meetings, that they are thirsting for knowledge, they are striving to make every experience centre around and influence their teaching. I wonder sometimes whether in this respect they do not surpass us.

DR. HOWARD TAYLOR'S SPEECH.

So much for general impressions, now for some of the more striking things said by the chief speakers, and the light these throw on the actual situation in the school world. I shall not attempt to give more than a few of what seemed to me to be the more significant utterance.

The delegates were welcomed to Chicago in the name of the Mayor by Dr. Howard S. Taylor. In the course of a rather lengthy speech, he laid down certain positions which he told us he held to be the demands of the country in the matter of education. The country, he said, demands that there be no monopoly in education. No private institution, no corporate body, no sect had the right to dictate how the citizens of the United States should be trained or educated. To the State belongs the right to train the citizens and the day is not far distant when she will exercise direct control of all educational institutions and train her embryo citizens in her own institutions from the Kindergarten through the University.

As a frank expression of opinion and policy, this leaves little to desire. The speaker was applauded at times, but I do not think these planks in his politico-educational platform were received with any marks of enthusiastic approval. It is curious to compare Doctor Taylor's words with those of a French Senator in a debate on the Combes Educational Law, now under discussion in France (Etudes, August 20, 1899, page 539). "The real point at issue," says the Senator, "is how to bring to the university, the host of young men who are driven day after day into the camp of its adversaries (i. e. the schools taught by religion). . . . Behind the university question there is another question, a pre-eminently political question; I mean, the question of the generations of students which are to be formed, the question of the sound teaching which should be given them, the question of the social understanding that should be established and of the Consolidation of the Republic." It seems to be the same cry in France and here. Only the State and State teaching can form citizens.

DR. NICHOLAS MURRAY BUTLER'S PAPER.

The first set paper read was on "The Status of Education at the Beginning of the Century." It was written and read by Doctor Nicholas Murray Butler of Columbia

University. The "School Journal of New York," speaking of it, calls it a "Scholastic Paper." The Journal goes on to say that it was a disappointing performance. I think this is a just criticism. Everybody at the opening session practically was there to hear Dr. Butler's paper and President Eliot's and Dr. Harris's discussion of it and all three gentlemen were far from being at their best. The paper was a general survey of the history of education in the past and the peculiar influences now shaping the education of the future and was a bit of special pleading in favor of modern education, or the new education, and an effort to show that it favors and develops individualism. In one place Dr. Butler tried to enumerate the causes that have given birth to the new education. He spoke of the Reformation of course and of the French Revolution and of Evolution, but to five men he gave credit for what is special and characteristic in the new movement. These were Rousseau, with his return to nature and his cry for freedom; Pestalozzi with his child study; Froebel with his education through self activity. Herbart with his application of Psychology to teaching, and Hegel with his Philosophy. These names may not stand for much to many of Ours. It is hard to say either whether any advantage would accrue to them from familiarity with the views and writings of these men. Still Dr. Butler's thus claiming for them the honor of influencing modern education and the fact that these names are as household words with the school teachers of the country makes it imperative for us to know something about them. The school teachers of New York, it may be noted in passing, have an "Emile" Society, under the patronage of Rousseau. Froebel's Kindergarten ideas will be discussed next month in the Kindergarten Association Meeting in Brooklyn. The Herbartians are growing in influence every day.

PRESIDENT ELIOT'S ADDRESS.

President Eliot was the first speaker after the reading of Dr. Butler's paper. He received something like an ovation as he rose to speak. The proceedings of this first session had been so drawn out that President Eliot's time was limited. This probably affected his speech. Still there was an air of old time courtesy and formality about the man and a tone of sincerity about what he said which fairly captivated his hearers. He referred to Dr. Butler's magnificent paper and then went on to speak of

the marvellous changes that have taken place in notions and methods of teaching during his own experience and how many of the great developments were due to the strong convictions and indomitable perseverance of a few individuals. In three ways, chiefly, he went on to say, were modern educational views and practices an advance on those of the past. In the first place, electivism, the right of the student to free choice of studies, was now an accepted article of the educational creed. In the second place, love had been substituted for fear, as a spur to the child to learn; for the fear "of the rough tongue of the teacher, fear of the harsh interpretation of motive, put by the teacher on outbreaks of childish misconduct, fear of physical pain which had made his childhood a hell." In the third place, the child had been brought near to nature by the introduction of nature studies into the schools. But over and above all these was the growth of freedom, the recognition of the right of the child to freedom, freedom of choice etc. This we owe in great measure to Rousseau, who though "an unspeakable wretch" in his private life and conduct, still did this service to mankind, he preached the gospel of freedom.

COMMISSIONER HARRIS'S REMARKS.

Of Commissioner Harris's remarks I can recall but little. The work of education was to extend the borderland of civilization. In so extending the borderland a civilized people must come in contact with people on whom the light has not yet dawned, our American Indians for example. At this point it was hard to say whether Dr. Harris was jesting or was merely cynical, but his remarks seemed to amount to this: that the Indian must be civilized willy-nilly; that this would mean the cessation of all tribal life and organization to begin with, as tribal life, etc., does not fit in with civilized institutions. In the transition perhaps, one half of the Indians would be wiped out, but this, when all is said and done, would probably be a cheaper way of settling the Indian question than any other.

PRESIDENT WHEELER'S ADDRESS.

Of the other papers I need not say anything more than I said a little earlier in this letter. One address, however, which seemed to have the deepest significance of all and cannot be passed over, was that delivered by Pres-

ident Benjamin Ide Wheeler of the University of California. This address was given at the Central Music Hall on the evening of the day on which the convention adjourned. President Wheeler has been but recently appointed head of the University of California. He was chosen because of his ability and energy as an organizer and because of his progressive views. He too was the prime mover in the scheme for organizing the Association of American Universities, of which a word later. Knowing that he had just come from the meeting in which fourteen universities had organized this Association I was particularly desirous to hear what he would say and what hints he might throw out on the probable policy of the Association. He began by saying that in the educational world, great changes had been taking place of late years, much discussion had gone on, many views and schemes had been advocated and the end was not yet. One thing however was fairly settled and that was that German influences and ideals had gone out of favor. America in this as in other things was probably destined to work out a solution of the educational problem on lines peculiarly her own. American Higher Education for the future would be trichotomous and not dichotomous, it would be a resultant of High School or Secondary School, College and University and not of a High School and a University modeled on the German Gymnasium and German University. Moreover the High School education was to be distinctly secondary education, sufficient for itself and not necessarily preparatory for College. The High Schools should not be called preparatory schools. They should not be encouraged either to open the colleges with varied courses, ever-increasing electives, Greek letter societies and the rest. This was utterly wrong and hurtful. In the High Schools, at least in the first year, the best plan would be to have but one course. He did not believe in offering a classical course, a scientific course, etc. He did not believe in the doctrine of getting a boy to take as early as possible the studies that would be of most help to him in his life work. No man can tell what will be of most service to any boy in his after life work, and a fortiori no boy can. What a boy needs is power, to have trained faculty, memory and mind and will, courage and confidence in himself. These will be of use to him in life. And if he were asked what course of study most certainly and most fully given this power, he would say, the old classical curriculum. What a man needs is the ability to think

consecutively. This mathematics, the old mathematics, is pre-eminently calculated to give,—not arithmetic with its modern excrescence. Learning long division and cube roots and partial payments never helped any one yet. What a man needs next is the power to observe and grasp the significance of fact. This the sciences will give him, especially the biological sciences for physics and mechanics belong rather to mathematics. A man needs besides, the power to draw conclusions from incomplete premises, to be able to make the logical leap from incomplete and sometimes blind data to true and prudent conclusions. In the emergencies and crisis that come into every man's life such power is needed and is indispensable and with this power the study of the old Humanities alone can endow a man. A fourth need a man has is a knowledge and understanding of the race and of his own people, of their achievements, their ambitions, their spirit, their successes and failures; this he will get from history. Thus will he gain the power he should have; to wield that power he needs health. Physical culture must therefore enter into education and here it is that athletics are of so much value. They secure the *corpus sanum;* they help to cleanness of life. With these five the full curriculum of power-giving pursuit is rounded out.

Of course some consideration is due to the varying stages of development through which a student passes as he progresses on through the high school and the college. With growing knowledge and insight, comes the worth and the need to readjust one's self to one's environment, and so after each period of two years from the time a man enters high school till he reaches the university, a chance should be given him to settle more definitely and on solider foundations the work he should do. Hence he would advocate one course for all on the lines marked out above for the first two years in high school, and after these allow some variety of choice, a limited one though, as the student went on until he reached the university. As the case stands now the average man leaves high school at eighteen and a fraction, college at twenty-two and a fraction, and takes his Ph. D. about twenty-five and a fraction. This is too late. Few have the means to so lengthen out their time of preparation. Besides this, in the last two years of high school the student is doing practically the work of the first two years of the old time college, while the last two years of the modern college he is really engaged on university work. There is therefore a natural break after Sophomore year

in all colleges. This break or readjusting point should be recognized and a student be given some special recognition at this stage of his work. So that if he wishes to break off and get at his chosen life work he may do so with the seal of college approval on the work he has already done; while on the other hand, if he wishes to still remain at college, he may be allowed to take as part of his work courses that are professional, medical or law for example, as is already done in a way at the University of California, where a student can take some medical courses in his last two college years and have them count for his A. B. as well as the M. D. Several colleges, he said, are moving in this direction, the University of Chicago notably, and Cornell.

Speaking to President Wheeler after the address, I asked him what kind of recognition he would give a Sophomore who should wish to leave college; would he give the A. B. for example. He answered: "I think that is what we shall come to."

THE SECONDARY SCHOOLS AND ELECTIVES.

In speaking of the Secondary Schools, President Wheeler remarked, that it was not altogether in the province of the Secondary Schools to prepare their students for the Kingdom of Heaven, but if they saw their way to doing so in any of them, there was no reason why anyone should prevent them.

In condemning electives in the High Schools, he explained how it was that so many studies were, as he said, pushed down from the college into the High Schools. The professors in the colleges are all anxious to secure for themselves a following. Each one therefore tries to impress on as many as possible the importance of his own special branch. Superintendents and principals are approached and persuaded first to introduce this study and then the other until the curriculum of the High School is so overloaded that nothing good is realized. He appealed to superintendents to withstand all efforts to crowd High School courses, and to do all that lay in their power to simplify and strengthen work in order to produce sane and useful citizens.

I have tried, dear Father, to set down just those views which struck me as most characteristic in the addresses read. I think they give us a fairly good idea of what the N. E. A., or the men who control it are aiming at. The report of the meeting at the Chicago University of

the fourteen big universities, throws further light on the question as far as it involves us. As I was not present at this meeting, I send you the following abstract from the "Educational Review."

The Association of American Universities met in response to a call issued by the University of California. Only fourteen Universities were invited; viz, California, Catholic University, Chicago, Clark, Columbia, Cornell, Harvard, Johns Hopkins, Michigan, Pennsylvania, Princeton, Stanford, Wisconsin, Yale. The invitation was prompted by a desire to secure in foreign Universities such credit as is legitimately due to the advanced work done in our own Universities of high standing and to protect the dignity of our Doctor's degrees. It was believed that the deliberations of the Conference would result: (1) in a greater uniformity of the conditions under which students may become candidates for higher degrees in different American Universities; (2) raise the opinion entertained abroad of our own Doctor's degree; (3) raise the standard of our weaker institutions. Each of the fourteen Universities was represented by one or more delegates except Yale and Wisconsin. The President of Wisconsin was absent on account of sickness and President Hadley of Yale was represented by letter. The Conference did little more than to organize, elect officers and adopt Articles of Organization, which may be found in the "Educational Review" for April. President Eliot was chosen President for the year 1900–'01. The first annual meeting is to take place in Chicago next February. The meetings are to be private and the discussions as informal as possible. The "Educational Review" says, that "In the formation of this Association lies the hope for the fixing of the standard for the Ph. D. degree and for its proper administration. It is a long step forward toward complete university co-operation."

And now to close, I have not words to express my sense of gratitude to Ours in Chicago for the consideration and charity they showed me during my stay in that city. I had often heard of the hospitality of the Missouri Province and I count it as one of my privileges that I have had a chance to experience it for myself and so am able to add my testimony to that of the many others who have declared, that to know what hospitality and charity are, you must visit the West.

Servus in Xto.,

J. P. FAGAN, S. J.

THE SOCIETY IN 1899.

From the tables below it will be seen that the past year has not been favorable to the Society. The "Augmentum" was but 130, which is the smallest augmentum since the year 1876, when it was 125. This small number, however, is not due to a decrease in those entering the Society, as there was one more to enter the Society in 1899 than in 1898. The deaths and the number of those leaving account for the small augmentum. Thus there were thirty-three more deaths than in 1898, and twenty-one more defections. This amounts to fifty-four, and if we take from it the one more entering in 1899 than in 1898, we have fifty-three which is just the difference between the augmentum of 1898 and that of 1899. Of the past five years, 1899 has exceeded by thirty in deaths those of any other year and all but 1895 in the number leaving. This is evident from the following table which is a resumé of the tables published in the LETTERS during the past five years:—

Year	No. Entering	Dead	Augmentum	Leaving	Leaving as Novices
1895	695	236	201	258	
1896	683	230	216	237	137
1897	745	227	284	234	119
1898	638	235	183	220	129
1899	639	268	130	241	130

The total number in the Society at the beginning of the year 1900, was 15,073, and this is the eighty-sixth year since the Restoration. This enables us to give an answer to an interesting question which has been several times proposed; viz., How does the increase in the new Society compare with that of the old Society? In 1894, eighty years after the Restoration, we attempted to answer this question, but we could not obtain the numbers for the year, 1620, the eightieth year of the old Society. We have, however, a statement of the number in the old Society in the year 1626, as given in the "Imago Primi

Sæculi Societatis." This has been verified and corrected by Father Van Meurs, the Archivist and Assistant Secretary of the Society, and through the kindness of Father Sommervogel we are able to give it to our readers. He tells us that the number in the Society in the year 1626 was 15,544. This was eighty-six years after the foundation of the Society. Now the year 1900 is the eighty-sixth year since the restoration of the Society in 1814. The number is at present 15,073, which is 471 less than in the old Society. The Society was confirmed September 27, 1540, and was restored August 7, nearly two months earlier in the year. An allowance for this difference of date would slightly increase the difference of numbers for equal periods; but as the exact dates of compilation are uncertain, it does not seem worth while to make such an allowance.

From Father Terrien's "Recherches Historiques" page 185, we learn that in 1762 the number had increased to 22,787, which is the largest number of subjects ever belonging to the Society, for in the eleven years that followed to the Suppression, the number decreased somewhat, being at that time, according to another authority, 22,587. The increase from 1626 to 1762 was 7243, or at the rate of 201 a year. The average increase for the last ten years has been 229 a year, and should it average but 193 for the next forty years, the new Society will be more numerous at the time of its fourth centenary, September 27, 1940, than ever before in its history. We should be grateful to our readers for more definite and exact information about these numbers, as we hope to publish next year a graphic representation of the increase of the Society from its Restoration to the close of the century.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1899.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. Assist.
ITALIÆ	Romana	207	94	110	411	4	1913	7
	Neapolitana	134	97	92	[1]323	6		
	Sicula	103	79	71	253	—5		
	Taurinensis	182	231	140	553	[2]—2		
	Veneta	194	92	87	373	4		
GERMANIÆ	Austriaco-Hungarica	338	149	252	739	5	4201	64
	Belgica	461	413	218	1092	9		
	Galiciana	191	131	132	454	8		
	Germaniæ	561	413	426	1400	33		
	Neerlandica	242	151	123	516	9		
GALLIÆ	Campaniæ	333	149	126	608	8	3086	16
	Franciæ	511	207	226	944	2		
	Lugdunensis	437	173	219	829	14		
	Tolosana	380	177	148	705	—8		
HISPANIÆ	Aragoniæ	413	278	362	1053	—6	3266	39
	Castellana	375	402	344	1121	11		
	Lusitana	111	105	85	301	12		
	Mexicana	67	102	58	227	19		
	Toletana	180	207	177	564	3		
ANGLIÆ	Angliæ	321	233	119	673	3	2607	4
	Hiberniæ	151	119	47	317	10		
	Maryland. Neo-Ebor.	243	234	157	634	9		
	Missourianæ	188	193	106	487	—12		
	Missio Canadensis	119	80	74	273	—1		
	Missio Neo-Aurelian.	83	95	45	223	—5		
	Ineunte anno 1900	6525	4604	3944	15037	130	15073	130
	Ineunte anno 1899	6427	4590	3926	14943	183	14943	
	Augmentum	98	14	18	130	—53	130	

[1] There is a mistake in addition on page 52 of this catalogue. The total should be 322 instead of 323, and the augmentum 5, instead of 6.

[2] Turin has changed its total ineunte 1899 from 555 to 554, owing to a mistake in counting a Father twice. This makes its augmentum –1 instead of –2. As few will notice this change, and as such small errors are continually taking place, for the sake of uniformity, we have preferred to follow the old number. Those who make the correction of 555 to 554 will find the augmentum ineunte 1900, 131.

The number Entering and Leaving the Society in 1899.

Province	No. Entering	No. Dead	Augment.	No. Leav'g	No. Leaving as Nov.
Rome	18	7	4	7	2
Naples	23	14	6	3	3
Sicily	6	2	−5	9	1
Turin	24	16	−2	10	6
Venice	21	11	4	6	5
Austria	26	13	5	8	7
Belgium	36	18	9	9	7
Galicia	22	3	8	11	6
Germany	71	23	33	15	14
Holland	20	7	9	4	1
Champagne	27	13	8	6	1
France	43	28	2	13	4
Lyons	36	11	14	11	3
Toulouse	17	18	−8	7	0
Aragon	23	11	−6	18	12
Castile	51	17	11	23	13
Portugal	24	5	12	7	4
Mexico	29	...	19	10	10
Toledo	24	5	3	16	10
England	25	10	3	12	4
Ireland	16	2	10	4	4
Maryland–N. Y.	32	15	9	8	6
Missouri	6	8	−12	10	8
Canada	10	2	−1	9	5
N. Orleans	9	9	−5	5	0
	639	268	130	241	136

BOOKS OF INTEREST TO OURS.

Select Letters of Our Very Reverend Fathers General. Woodstock College Press, 1900, pp. 550. Price $2.50.

This is a second selection of the Letters of Our Fathers General, translated into English, the first having been published in 1886, under the title "Renovation Reading."[1] It consists of twenty-six letters, most of them never having appeared before in an English dress. There are two from St. Ignatius, one from St. Francis Borgia, four from Father Aquaviva, etc., the last being the letter of our present Father General, "On Some Dangers of Our Times." It is not necessary for us to say anything in commendation of these Letters. No where else will the true spirit of the Society be so well found, and consequently, a son of the Society will find in them the very best spiritual reading. Being in English, many of them will afford suitable reading in the refectory, especially at the time of the annual retreat or during the six months' triduums. The labor of translation has been onerous and has occupied several years. In so large and difficult a work, in which each of the Fathers General has his own style, and at which a number of hands have labored, the translation may not seem to be all that could be desired, still we believe that it will in general give the true meaning of the original, and that in language which can easily be understood. Those who have labored at such work will bear testimony, that nothing is more difficult than the accurate and idomatic translation of such Letters. Let those inclined to criticize attempt to do better. Meanwhile we welcome these Letters and only hope they will be read and pondered on by our Fathers and Brothers, for in them, as no where else, will they find what a true son of the Society ought to believe and ought to practise.

A Letter of our Very Reverend Father Lewis Martin on Some Dangers of Our Times. Woodstock College Press, pp. 46. This is the first English translation of Father General's Letter of October 4, 1896, to the Fathers and Brothers of the Society. It is the only letter that his Paternity has thus far addressed to the Society and in its English dress it will, we trust, be widely read. Those who have read the Latin need not to be told how adapted it is to our own times and what effective remedies it affords for the dangers about us. We remember the saying of one of our former Provincials, that

[1] Renovation Reading, Woodstock College, 1886, pp. 424.

he had sought much for the spirit of the Society, and had at last found it in the Letters of our Fathers General. The present letter is another proof of the justice of this assertion; for it gives the true spirit of the Society as opposed to the evils of the day. Levity of mind, false love of liberty, a shallow encyclopædic education directly opposed to the methods of our *Ratio Studiorum*, parish and *quasi*-parish work, the indiscriminate reading of newspaper and magazines, and a spirit of independence so opposed to humility and the hidden life are some of the dangers pointed out. The translation—a most difficult task—has been made with great care by one of the Professors of Woodstock, and Ours may rest assured that it is accurate and renders the true spirit of the original. This letter will be found in the "Select Letters of Our Very Rev. Fathers General" just published by the Woodstock Press and reviewed on the preceding page of this number.

Exhortationes domestica Venerabilis servi Dei CARDINALIS ROBERTI BELLARMINI, ex codice autographo Bibliothecæ Rossianæ, S. J. Bruxellis, 14 Rue des Ursulines, 1899, pp. 336. Price, including postage $1.

Any one who desires to know something of the practical method of encouraging our Communities on the road to religious perfection, will find a model instructor in the present volume published by the Bollandist, Father Van Ortroy. The pages contain the domestic exhortations addressed to our Fathers and scholastics by Bellarmine while he was Rector of the Roman College and Provincial of Naples.

These familiar discourses, written partly in Latin and partly in Italian, are remarkable for the solidity of their ascetical doctrine, for a wonderful simplicity of style, and a no less limpid clearness of method and exposition.

The Sacred Scriptures, the writings of the Fathers and the lives of the Saints furnish the arguments to develop, confirm and illustrate the author's teaching. Practical applications and comparisons abound, and add life, interest, and actuality even, to the dead letter as it stands in print. What must have been the effect of these instructions on the minds and hearts of those who heard them from the lips of the saintly superior, as he breathed into the living words the fire of his earnest zeal and religious fervor?

Till now Bellarmine was known to us as a great ascetical writer, theologian and controversialist. Henceforth, any one who wishes may, by perusing this volume, discover in him an instructor of Ours, full of unction and tender charity. The work is dedicated to our Father General, and has a preface by Father Van Otroy, who explains how he found the original in the Tertianship of the Austrian Province, and the circumstances under which these exhortations were given. It may be obtained from the Bollandists at the above address.

President Eliot and Jesuit Colleges. By the Rev. Timothy Brosnahan, S. J., Professor of Ethics, Woodstock College. Reprinted from the "Sacred Heart Review" by the Sacred Heart Messenger Press, New York, pp. 36.[1]

The reception given to this booklet has been remarkable. The author has received letters of congratulation from college presidents, professors, lawyers, and prominent educators throughout the country. Such a unanimity of praise and sympathy from many outside the Society goes to show that Father Brosnahan has said what many others wished to say but did not, or perhaps, owing to circumstances, could not without bringing odium upon themselves. The unwarrantable attack of President Eliot gave him the opportunity which he has taken advantage of so powerfully.

The best appreciation we have seen of Father Brosnahan's booklet, is the following from the April number of "The Bookman," published by Dodd, Mead & Co., New York. It is all the more worthy of note as it is from the pen of Prof. H. T. Peck, Professor of Latin in Columbia University, New York, and editor of the "Bookman."

Persons concerned about university education, and many others also who are simply interested in a good, vigorous controversy, have been enjoying the development of an affair which had its origin in the office of our respectable contemporary, the *Atlantic Monthly*. There are several phases to this affair. It all began with a paper by President Eliot of Harvard University, which the *Atlantic Monthly* published, and which pleaded for the extension of Mr. Eliot's pet elective system to the secondary schools. In the course of the article a number of statements were made to which Professor West of Princeton University objected, and the *Atlantic* promptly printed what Professor West had to say. Apparently a controversy had now been started, for Professor West's article was highly controversial. Moreover, President Eliot had criticised the Jesuit colleges in rather an offensive way, and had coupled them with the Moslem schools in his description of their methods; and so a very accomplished and clear-thinking Jesuit, the Rev. Father Brosnahan, sent an article to the *Atlantic* with the intention of replying to this part of President Eliot's remarks.

Now just here the *Atlantic* showed a beautiful editorial shortsightedness and general hebetudinosity. Having published already one controversial reply to a part of President Eliot's paper, it refused to publish another reply to another part, giving the somewhat illogical reason that it could not open its pages to controversy! That is to say, the editor lost the chance of giving to his readers the pleasure of a most interesting discussion carried on by men of marked ability, and at the same time he showed an apparent inconsistency.

[1] As many have inquired where the booklet may be obtained, we answer, From Apostleship of Prayer, 27 West 16th Street, New York, price 10 cents.

However, Father Brosnahan has had his reply printed in a very attractive pamphlet, and has sent it all over the country, so that for the last month or so educators have everywhere been talking of it. And well they may, for it is one of the neatest bits of controversial literature that we have seen in a long, long time. In the first place, it is a model of courtesy and urbanity; in the second place, its style is clear as crystal; in the third place, its logic is faultless; and, finally, its quotations, illustrations and turns of phrase are apt, piquant and singularly effective. It does not represent a personal controversy, nor does it concern itself particularly with the Jesuit educational methods as such; but it is, in reality, a keenly critical and thoroughly practical examination of President Eliot's theories about "electivism"—theories which have made Harvard into a curious jumble of college and university, and which President Eliot would like to see carried down into the schools, in the apparent belief that babes and sucklings have an intuitive and prophetic power of determining just what is going to be best for them in all their after life.

Some of the touches in this little monograph are delicious, as where the author says with the most urbane and deferential air that "it would, for the sake of erudition, interest many to have President Eliot cite or at least give references to the passages of the Korân" which would justify his description of the "Moslem" methods. Again, there is much neatness in the paragraphs which show that where President Eliot in his large way has spoken of a certain system as existing unchanged for four hundred years, the period in question, as a matter of fact, is just about fifteen years in length. Altogether, we have not in a long time read anything which compacts into so small a compass so much dialectic skill, so much crisp and convincing argument, and so much educational good sense. We hope that President Eliot has been reading this over very thoughtfully himself. He has been so long an autocrat in his own particular microcosm as apparently to make him somewhat careless when he addresses a larger public. In this case he has certainly been evolving argumentative material out of his inner consciousness, in the spirit of the person who first said *tant pis pour les faits;* and it is just as well that for once in a way he should have been brought up with a good round turn. As the information would probably never reach him from Harvard sources, we may gently convey to him the information that throughout the entire country professional educators and men and women of cultivation generally are immensely amused at the cleverness with which his alleged facts and his iridescent theories have been turned into a joke. But we are sorriest of all for the *Atlantic Monthly*.

The Jesuits as Educators. By the REV. EUGENE MAGEVNEY, S. J., New York. The Cathedral Library Association, 1899, pp. 64.

This is number two of the "Pedagogical Truth Library," number one being Father Magevney's "Christian Education in the Dark Ages" reviewed in our number for May, 1899. The publishers announce that "encouraged by the cordial reception accorded to the initial number of this Series we venture to issue its successor from the same polished and eloquent pen. In small compass, without exaggeration, kindly, forcibly and with erudition, Father Magevney sets forth the history and character of the marvellous system of education embodied in the Jesuit *Ratio Studiorum.* We hope that it will go far to correct erroneous impressions gathered either from the maltreatment or imperfect treatment of the subject in popular pedagogical books. There is so widespread an interest in themes of this sort, and consequently, so much need of a Catholic presentation of the history of Pedagogy, that the little book will be its own apology. Its graceful style, cultured diction and skilful array of facts will, we are sure, earn for it a warm welcome." We can endorse this announcement and add that this little book has been read with great interest and feelings of gratitude to the author by many of Ours who have been or who still are teaching in our colleges. It is a booklet in which every Jesuit should take an interest, not merely for himself, but especially to make the Society and its true teachings better known. It is elegantly gotten up.

Christian Education in the First Centuries. Under this title the Catholic Library Association of New York has just issued the third in FATHER MAGEVNEY'S series of brochures upon the historical development of Christian Education.

In *Christian Education in the First Centuries*, the schools founded under the patronage of the Church at Alexandria, Cesarea, Jerusalem, Antioch, etc., are glanced at, and their growth and development traced. The gradual enlargement of educational privileges and the encouragement held out to youth to take advantage of them are clearly and convincingly stated. This work is a light amidst the general ignorance that prevails with regard to the attitude of the Church toward learning in the first centuries of the Christian era.

A List of Catholic Books in the Pratt Free Library, Baltimore. Compiled by JOHN F. O'DONOVAN, S. J. Baltimore, The Lord Baltimore Press, 1900, pp. 87. Price twenty cents.

This booklet is much more than its title indicates, for it is not merely a list of books, nor is it confined to the Catholic books in The Pratt Free Library. Under each of the divisions, Fiction, Poetry, Periodicals, History, Devotional Works,

etc., very valuable hints are given as to the choice of books with appropriate extracts from Holy Writ, the Plenary Councils, and our best writers. The list ends with a Philosophical Appendix and a Theological Appendix in which short but valuable information and direction are given for the Catholic reader.

Those wishing to purchase Catholic standard books for libraries will find here a valuable guide, and those wishing to direct Catholics in their reading and in the selection of books taken from our public libraries, will find nothing better. There has been inquiry for just such a book and we are confident that once its existence is made known it will be in demand. We fear that those not living in Baltimore, will judge from the title that it is a local publication and of little use except to those who frequent the Pratt Library in that city. This is not at all the case, for the valuable hints and introduction to the different sections are as good for any library as for the Pratt Library. This is all the more so as the compiler has not limited himself to the books in the library ; there are many books cited without a library number, showing that they are *desiderata*, and worthy to be purchased. This List of Catholic Books is so valuable that it should have an index to the different sections and we trust that in a second edition, which is sure to be asked for soon, that this will be supplied. Copies of this "List" may be obtained by any of Ours on application to Loyola College, Baltimore, Maryland.

Ménologe de la Compagnie de Jésus, Par le P. De Guilhermy, S. J. *Assistance de Germanie, Seconde Série.* We are indebted to Father J. Terrien, the present editor of the "Ménologe," for the two quarto volumes of more than 600 pages, which make up the Seconde Série of the old Assistancy of Germany. It comprises the Provinces of England, Flanders, Belgium, Lithuania and Poland. This series completes the Assistancy of Germany, the Première Série, which appeared a year ago, comprising the Provinces of Austria, Bohemia, Upper Germany, Upper and Lower Rhine. There remains only the Assistancy of Spain to complete this monumental work and we are assured by Father Terrien that this is well under way.

We have spoken so highly of this work in the Letters of last May, that we need only say that the present series is of the same excellence as those that precede it and is of more local interest as it includes our own Assistancy. Here will be found the names of Father White, the founder of the Mission of Maryland, of Father Van Quickenborne, the predecessor of Father De Smedt, and many others, whose names occur in the Annals of Brother Foley and in our own Letters. The work is so valuable for our historians that we hope that all our colleges will procure copies before the edi-

tion is exhausted. Application should be made to Brother Lavigne, 35 rue de Sèvres, Paris.

Chronologie Biographique De La Compagnie de Jésus. Première Série. Province de Lyon, 1582–1762. Par le P. ALFRED HAMY. Paris, Chez H. Champison, 1900.

Father Hamy having finished his Portrait Gallery of the Society, is now employed in making out a list of all the members of the Society who have persevered unto death. As Father Vivier's valuable "Nomina Patrum ac Fratrum" includes only those who have died from 1814–1894, Father Hamy begins with the old Society, and has just published The Province of Lyons — as that was first ready — from 1582 to its suppression under Louis XV. in 1762. The name, time and place of birth, and time of entrance into the Society, and time and place of last vows, and time and place of death are given for 3600 Jesuits. The data has been found in the annual and triennial catalogues and in the "Liber Suffragiorum" of the houses; many of these catalogues being now in private or public libraries. The chronology of more than half the provinces has thus been completed. Care has been taken to secure accuracy and in determining the dates preference has been given to contemporaneous documents. In this way Father Hamy has been able to correct many errors, among them the birth day of Father Marquette, the discoverer of the Mississippi. He was born on June 1, 1637, not on June 10. the day given in all the biographies of this missionary. This "Chronologie" will be of great service to our historians and writers and help to secure accuracy and uniformity.

Manuel de Littérature, par le P. J. VEREST, S. J. Bruxelles, Societé Belge de Librairie, Oscar Schepens & Cie., Editeurs, 16 Rue Treurenberg, 1900, pp. 700.

Manuals of literature written by Ours are not so plentiful as to leave a teacher indifferent to the publication of a new book in this department. Who of us on learning of its appearance, does not cherish the hope that the ideal text-book which he has often dreamed of, but has never seen, may have been given to the world at last? We take pleasure in calling the attention of our professors of Belles Lettres and Rhetoric to a work of the kind, just published by Father Jules Verest, professor of the Juniors at Tronchiennes. It is to be used as a text-book in the colleges of the Belgian Province, but we should not be surprised if, before long, it became popular in many other schools and colleges in French-speaking countries.

Father Verest's "Manuel de Littérature" is not merely a French Rhetoric. It is a hand-book of classical literature in general,—of literature such as it is taught and studied at college from Second Grammar to Rhetoric inclusively. The

precepts, as might be expected, find a more frequent application to French models, but Latin and Greek models receive due attention, nor are the authors and masterpieces of the principal modern languages neglected. It has been the author's aim to produce a complete, up-to-date text-book of literature, which might serve as "an instrument of teaching for the master and of study for the scholar." How well he has succeeded, even a cursory examination of the book will suffice to show. The whole domain of literature with its principles, facts and laws, is laid open before us in these 700 pages. There was no room for lengthy developments; but short, lucid paragraphs, with a varied array of divisions and subdivisions, present the questions treated in all their aspects. Every term is clearly explained; conclusions are based on solidly established principles, and appreciations are strengthened by the opinions of authorized judges. Valuable information and erudition are scattered everywhere throughout the book; the chapters on Art, on the Homeric Question, on Conferences, on the Forensic and Political Eloquence of Greece and Rome, are examples in point. The studies and researches of the best contemporary masters of language, especially in France and Germany, have been made judicious use of, as abundant citations show on almost every page. In the same manner, the very latest literary productions are noticed and criticized. The various treatises are headed by lists of books and articles for reference.

Father Verest's Manual deserves to occupy a place of honor in the reference library of our professors of the classics. The author is evidently a master in the art of making the study of literature thorough and interesting. His book will suggest many excellent ideas and methods to others. The price of this large, beautifully printed volume is 3 fr. 50.

Books by the Belgian Fathers. At Louvain the professors are issuing their own text-books. Hence a joint work on *Scholastic Theology* by FATHERS DE SAN, LA HOUSSE, and VERMEERSCH is in course of publication. De San "De Pœnitentia," and La Housse "De Sacramentis" have already been published by Beyart at Bruges. Vermeersch "De Jure et Justitia," and De San "De Scriptura et Traditione" are in press. Father Vermeersch's "Manuel Social: La Legislation et les Œuvres en Belgique," a volume in 12mo, of 677 pages, was issued in the beginning of the year and created quite a sensation, owing to its unique manner of treating the Social Question. FATHER CASTELEIN has issued his "Philosophia Moralis" and FATHER STANISLAUS DE BACKER his "Cosmology." MR. PAUL PEETERS, a theologian of Louvain, has written a charming biography of Mr. Henry Beckx, a young scholastic who died, a missionary in the Congo, in his twenty-fourth year. It is elegantly gotten out by the Society of St. Augustin, and illustrated with half-

tones, among which are the Colleges of Tournai and Louvain, and the Abbey of Tronchiennes.

FATHER FRANCIS H. DALY of the Province of Ireland has issued a new edition—revised enlarged and much improved—of *The Ignatian Album*. It is beautifully illustrated with half-tones of St. Ignatius, Manresa, Montserrat, of the chapel of La Storta, the rooms and altar of St. Ignatius at the Gesu, etc. It consists of seventy-two pages of text and pictures, and the text is given in both French and English. Father Daly could have no better recommendation for this new edition than the words of Father General. Already his Paternity had sent him a beautiful letter for the first edition, "approving the love and devotion to our Holy Founder and most loving Father he had therein shown, as well as the care he had expended on this beautiful publication." For this new edition his Paternity sends the following message: "Tell Father Daly that I send him my blessing: his book on St. Ignatius is really beautiful and deserves to have a wide sale. The photographs are well selected and admirably reproduced. I hope God will reward Father Daly for thus helping to spread devotion to our holy Father." This edition is indeed a great improvement over the first. It is of larger size and the half-tone pictures are better. It is published by Guy & Co., Limerick, and is sold for only two shillings six pence, postage extra, about seventy-five cents, and may be ordered in this country through Benziger Bros.

FATHER J. F. X. O'CONOR has published his lecture before the "Quid Nunc Club" of New York on *Education in the City Schools of New York*. It forms a pamphlet of some twenty-seven pages in long-octavo and is gotten out by the Apostleship of Prayer. It is a straightforward, honest plea for an education which will help to develop the intellectual powers rather than the five senses, and especially for daily, and not merely Sunday, education in religion. What we especially like about it is that it is clear and to the point. From the start Father O'Conor proclaims himself to be a Jesuit, and a representative of a system which requires *multum, non multa*. He shows the *multa* in the city schools, in the great number of subjects taught and the teaching of mere scientific facts, which are constantly changing, and the absence of all that will train the mind to grapple with difficulties and equip it for the acquisition of new knowledge. The city school gives a little knowledge, and that little by no means solid and such as will fit a boy, who is soon to be a man, to solve the problems of life.

Chips of Wisdom from the Rock of Peter is a new work by FATHER JAMES M. HAYES of Saint Ignatius College, Chicago. It is a collection in English of short extracts from

modern Papal documents; the author's purpose being to present in popular form the chief fundamental truths required for intelligent discussion of social problems.

The second edition of FATHER OSWALD'S excellent "Commentarius in Decem Partes Constitutionum, S. J.," issued in 1895, is already out of print. It is proposed to issue a Third Edition, provided a sufficient number of subscribers be obtained. It is to be hoped that those who desire this valuable commentary on our constitutions will send in at once their names, with the number of copies they wish, to the Rev. Aug. Oswald, S. J., St. Ignatius College, Valkenburg, Limburg, Holland.

FATHER BERINGER, Consultor of the Congregation of Indulgences and Relics, writes us that he is preparing a new German edition of his "Indulgences, their Nature and their Use," which will be surely published during the present year. He is also preparing a new French edition, and an English translation which is nearly completed. Our readers will remember that this is the standard work on Indulgences, and is approved by a decree of the Congregation of Indulgences, and hence is authentic.

FATHER CASEY of Woodstock is bringing out a little book entitled "The Bible and its Interpreter." It will be published about the middle of May by John J. McVey of Philadelphia. It deals with the ever-living question, Is each man to be his own interpreter of the Bible, or is there a living, infallible authority to whose interpretation all must yield?

The Boy Savers' Series, Booklet the First, Organizers and their First Steps. By the REV. GEORGE E. QUIN, S. J. Sacred Heart Library, New York, 1900, 108 pp. price 25 cts.

FATHER M. P. DOWLING in the "Sunday World-Herald" of Omaha, speaks of this book as follows:—

Let me introduce your readers to a quaint little book recently published in the Boy Savers' Series, under the title of "Organizers and Their First Steps." I found the work so engaging, fresh, vigorous and helpful; so brimful of humor, good sense and originality; so buoyant and so far removed from the beaten track; so replete with deep human sympathy for the much neglected class of street gamins; so rich in practical suggestions for philanthropic endeavor, that I would feel myself guilty if I did not try to make it better known. The author has had a large and varied experience in the care of working boys; and though his own work has been largely along religious lines, his book is in no sense sectarian, and his hints are invaluable for persons of any creed or no creed. His enthusiasm, though temperate, is contagious and no one can read his pages without feeling stirred to action.

BOOKS, MAGAZINE, AND IMPORTANT NEWSPAPER ARTICLES

PUBLISHED BY OURS IN THE UNITED STATES FROM MAY 1899 TO APRIL 1900.

I.—BOOKS.

The Spiritual Exercises, Explained by Fr. Maurice Meschler, 8vo, 154 pp., 50 cts., Woodstock College, Nov. 1899.

Select Letters of our V. Rev. Fathers General, 8vo, 550 pp., $2.50, Woodstock College Press, March 1900.

A Letter of our V. Rev. Father Lewis Martin On Some Dangers of Our Times. Translated by Fr. B. Guldner, 8vo, 46 pp., Woodstock College Press, March 1900.

President Eliot and the Jesuit Colleges, Fr. Timothy Brosnahan, 8vo, 36 pp., Boston, Mass., Apostleship of Prayer, N. Y., Jan. 1900. (Appeared first in Sacred Heart Review for Jan. 13, 1900.)

Praesident Eliot und die Jesuiten-Collegien, von Rev. T. J. Brosnahan, S. J., Autorisirte Uebersetzung aus dem Englischen von B. G. (Appeared in the Baltimore Kath. Volkszeitung.)

Pourquoi je me suis Fait Congréganiste? Par le Père Ed. Hamon, S. J. (Superior of our Residence at Quebec) Paris, Tequi, March, 1900, 234 pp.

A List of Catholic Books, Compiled by J. F. O'Donovan, 8vo, 87 pp., 20 cts., Baltimore, Loyola College, March 1900.

The Boy Savers' Series, Booklet the First, Fr. George E. Quin, 16mo, 108 pp., 25 cts., Sacred Heart Library, N. Y.

Notes on a History of Auricular Confession, Fr. P. H. Casey. 12mo, 119 pp., Philadelphia, J. J. McVey, June 1899.

The Beginnings of the Hierarchy in the United States, Fr. T. J. Cambell, 12mo, 28 pp., New York, U. S. Catholic Historical Society, May 1899.

A General History of the Christian Era, Fr. A. Guggenberger, 8vo, 432 pp. St. Louis, Mo., B. Herder, Sep. 1899.

The Jesuits as Educators, Fr. Eugene Magevney, 54 pp., 10 cts., New York, Cathedral Library, Dec. 1899.

Mission Tracts, Fr. T. E. Sherman, Series 1, 80 pp., 5 cts., Series 2, 64 pp., 5 cts., St. Louis, Herder & Co., 1899, 1900.

Chips of Wisdom from the Rock of Peter, Fr. J. M. Hayes, 12mo, 156 pp., 25 cts., Chicago, 1900, published by the Author.

No Freedom for the Pope,—No Peace for the World, Fr. Wm. Poland, Pamphlet re-print from Newspaper report, 8 pp., 10 cts. a dozen, 413 W. 12th St. Chicago, American League of the Cross, 1900.

Education in the City Schools of New York, Fr. J. F. X. O'Conor, 8vo, 27 pp., Apostleship of Prayer, N. York.

The Catholic Laymen in the American Republic, Father M. P. Dowling, 37 pp., Creighton University, Omaha, March.

Atlas Stellarum Variabilium, Series II. Composita a I. G. Hagen, S. I.

Synopsis der Hoehern Mathematik, von J. G. Hagen, Dritter Band, Differential-und Integralrechung, Lieferung I. Berlin, Verlag von Felix L. Dames, 64 pp., March.

The following by Fr. Francis J. Finn :—

The Best Foot Forward, 12mo, 250 pp., 85 cts., New York, Benziger Bros., 1899.

In the Merry Month of May, Short Serial Comedy, N. York, "Our Boys' and Girls' Own," Benziger May 1899.

One Step and then another, or the Rise of Jimmy Glesson, Short Serial, 50 pp., N. York, "Our Boys' and Girls' Own," during the Summer months.

His First and Last Appearance, Long Serial, 250 pp., New York, "Our Boys' and Girls' Own," Jan. to Oct. 1900.

On the Growth of Juvenile Catholic Literature, Essay, St. Louis, "Church Progress," Dec. 1899.

II.—MAGAZINE ARTICLES.

Pope Formosus and Re-Ordination, Fr. H. Davis (St. Beuno's, England), 17 pp., Amer. Cath. Quart., July 1899.

Review of the Pauline Chronology, Fr. A. J. Maas, 12 pp., Amer. Cath. Quart., July 1899.

Wiseman's Mind as Revealed in Fabiola, Fr. A. Goodier. (Stonyhurst, Eng.), 15 pp., Amer. Cath. Quart., July 1899.

The Origin of the Solar System, Fr. A. L. Cortie, 19 pp., Amer. Cath. Quart., Oct. 1899.

The Peace of the World, Fr. Charles Macksey, 9 pp., Amer. Cath. Quart., Oct. 1899.

The Foundation of Æsthetics, Fr. G. H. Joyce, 11 pp., Amer. Cath. Quart., Oct. 1899.

Review of the Pauline Chronology, Part II., Fr. A. J. Maas, 12 pp., Amer. Cath. Quart., Oct. 1899.

Industrial Arbitration, Fr. René Holaind, 10 pp. Amer. Cath. Quart., Jan. 1900.

The History of Auricular Confession, Fr. L. Delplace (Louvain) 12 pp., Amer. Eccl. Rev., Oct. 1869.

The Study of Moral Theology before St. Raymund of Pennafort, Fr. T. Slater (St. Beuno's), 10 pp., Amer. Eccl. Rev., Oct. 1899.

The True and False Mysticism, Three articles, Fr. G. Tyrrell (London), 15, 11, 17 pp., Amer. Eccl. Rev., Oct., Nov. and Dec. 1899.

Is Freemasonry Anti-christian? Fr. C. Coppens, 22 pp., Amer. Eccl. Rev., Dec. 1899.

The Sibylline Books in the light of Christian Antiquity, Fr. F. J. Hillig, 23 pp., Amer. Eccl. Rev., Nov. 1899.

Freemasonry in the United States and its late Grand Commander, Albert Pike, Fr. C. Coppens, 12 pp., Amer. Eccl. Rev., Nov. 1899.

De Commutatione et Impletione Votorum, Fr. A, Lehmkuhl (Valkenburg, Holland), 5 pp., Amer. Eccl. Rev. Feb. 1900.

Whence the Name and the Emblems of Freemasonry, Fr. C. C.[oppens], 2 pp,, Amer. Eccl. Rev., March 1900.

An Alleged Popish Plot in Pennsylvania, 1756–7, from intercepted correspondence, Fr. Thomas Hughes, 208–221 pp., In "Records of the Amer. Cath. Histor. Soc., Philadelphia, vol. x. n. 2, June 1899.

Scope of the College Journal, Mr. J. J. Daly, 3 pp., Donohue's Magazine, Boston, Oct. 1899.

The Natural Law of Marriage, Fr. W. Poland, 20 pp., Amer. Eccl. Rev., March 1900.

Scientific Chronicle, Fr. D. J. O'Sullivan, Amer. Cath. Quart., April 1900.

III.—IMPORTANT NEWSPAPER ARTICLES.

Fragen über die Religion (Questions on Religion), Fr. L. N. Schlechter, 2 columns a week, Columbus, O., "Ohio Waisenfreund,"

Letters of Ganganelli, Fr. E. A. Higgins, Cincinnati Telegraph, Sep. 1899.

Those Ganganelli Letters, Fr. E. A. Higgins, Cincinnati Telegraph, Oct. 1899.

Sample of Anti-Jesuit Criticism, Fr. E. A. Higgins, Chicago Inter-Ocean, Dec. 16 1899.

The Catholic College as a Preparation for a Business Career, Fr. M. P. Dowling, Lecture, 11 pp., Omaha, Nov. 17.

Creighton University Notes, Fr. M. P. Dowling, The Omaha Bee, 3 columns, Aug. 27, 1899.

Recent Meteoric Showers, Fr. Wm. F. Rigge, The Omaha Bee, 4 columns, Nov. 19, 1899.

Total Eclipse of the Moon, Fr. Wm. F. Rigge, The Omaha Bee, 3 columns, Dec. 10, 1899.

Dr. Mivart's Vagaries, Fr. P. H. Casey, Cath. Standard and Times, Philadelphia, Feb. 3, 1900.

Dr. Mivart's Difficulties, Fr P. H. Casey, Cath. Standard and Times, Philadelphia, Feb. 17, 1900.

Nodes and Loops, Fr. M. J. Hoferer, Scientific American, Feb. 10, 1900.

What manner of Man was Christ? Jesus Christ was the God-Man, J. F. X. O'Conor, N.Y. Herald, Apr. 8, 1900.

ACKNOWLEDGMENTS :—1. From Father J. Terrien, S. J., Paris, "Ménologe de la Compagnie de Jésus, Assistance de Germanie, Seconde Serie.

2. From Father A. Hamy (1) "Chronologie Biographique de la Compagnie de Jésus"—Premiere Série. Province de Lyon. (2) "Les Jésuites a Caen."

3. From Father S. M. Brandi, Rome, "Gli Agostiniani dell' Assunzione."

4. From Father Francis Daly, S. J., Tullamore, Ireland, "The Ignatian Album"—Second edition.

5. From Mr. Paul Peeters, Louvain, "Mr. Henry Beckx, S. J., Missionaire au Congo Belge."

6. From Fr. C. V. Lamb, "Guérison subite d'une Fracture." A. Deschamps, S. J.

7. From Father Eugene Magevney, "The Jesuits as Educators."

8. From St. Francis Xavier's, Kew, Australia, "The Xavierian."

9. From St. Joseph's College, North Point, Darjeeling, "The North Point Annual."

10. From Father Algué, Manila, "El Servicio Meteorologico del Observatorio de Manila Vindicado."

11. From Father Marra, Naples, "Lettere Edificanti della Provincia Neapolitana, Serie VII., No. 1.

12. From Ecole Apostolique d'Amiens, "Œuvres des Ecoles Apostoliques" 1898–1899.

13. From Mr. Paul Mathies, St. Beuno's, England, "Der Pessimist."

14 From Père Boucher, Zi-ka-wei, China, "Specimens of Chinese Books and Papers."

15. From Father Thomas E. Sherman, Mission Tracts, Second Series.

16. From St. Louis University, "Fleur-de-Lis," Nos. 1, 2, and 3.

17. Our usual exchanges and catalogues from all the Provinces, except Austria, Castile, Portugal, Mexico.

ANSWERS TO QUERIES.

LVI. *Concerning Father de Montoya, martyred in the Philippines in 1627, who, according to the English Menology was an Indian from Florida.*

Father Jacques Terrien, the editor of the great Menology of Guilhermy, sends us, through Father Widman, the following :—

According to the historian of the Philippines, P. Murillo Velarde, Lib. I. cap. 10, no. 57, this Father was born, not in Florida, but at Zacatecas (Mexico), in 1568. He entered the Society at the age of 18, in the Mexican Province, and passed over to that of the Philippines in 1595 (the year it was formed). There he filled successively the offices of Latin

Teacher at Manila, Master of Novices, Missionary to the Pintados, so called from the custom of tattooing themselves. These Indians poisoned him; after which, it seems, that he returned to Manila, where his life was a continued martyrdom. To the sufferings from the effects of the poison, were added those of a violent asthma. Fr. de Montoya possessed perfectly the Tagal language. His prominent virtues were: poverty, mortification, charity, a tender devotion to the Blessed Virgin, and a true love of prayer. He was wont to add two hours of meditation to that prescribed by rule.

Some other particulars may be found in Nadasi Annus Dier. Memorabil. 14 Julii, and in the Ann. Letters of the Philipp. Prov. for 1627, a copy of which exists at Exaeten. The above notice will be inserted in the Spanish Menology—Guilhermy-Terrien, to be published hereafter.

II. Father Ipiña sends us from Loyola, Spain, the following, which is contributed by an old missionary Father, now residing at that house.

Padre Colin, in the second part, book third, page 334 of his "Historia de la Misiones de Filipinas," says that the Vice Provincial of Mexico, Padre Antonio Sedeño, made arrangements in the year 1595, that P. Thomás de Montoya, "a native of New Spain (i. e. Mexico), and a subject who was able to shine in Old Spain" should teach Latin in Manila.

Padre Chirino in "Relacion de las Islas Filipinas," chapter 44, page 142 of the second edition, adds that on the death of Padre Come de Flores, "Padre Tomás Montoya left Manila and gave up teaching which he had pursued to the great profit of the students," in order to Christianize Alang-Alang, founded by the aforementioned Padre de Flores. Other facts relating to the fruit of his labors in this mission are also given.

P. Nadasi in his "Annus Dierum Memorabilium S. J." xiv. die July has the following:—

"P. Thomas de Montoya:—Qua tyrones, qua Indus in scholis, qua populum palam docendo magnos labores exantlavit per annos plus quam 30. istic exactos. Apud Basaias propinatum illi venenum ferunt; quo labefactatus, longa in morte vixit, labore tamem improbo. Aiebant Indi sibi purum castimoniæ amorem ejus aspectu afflari. Mira fuit ejus in silentio arcte servando religio, et verborum parsimonia cum esset loquendum. Prandebat parce; nec cœnabat. Per plures hebdomadas coactus est sedere, nulla fere interspiratione quietis ab asthmate, quod e veneno sibi propinato acceperat. Interea tamen fuit Thomas semper et zeli, et magnæ patientiæ suæ compos, eo solatio, quod in fidei odium, fuisset odio apud illam gentem cui Christum prædicarat."

III. Mr. Wagemans, a theologian at Louvain, kindly sends us the same extract from P. Nadasi, with this addition: "On the margin we read, 'Indus e Nova Hispania, Manilæ, 14 Julii, 1627. Ætate 59.'"

OBITUARY.

Father William Becker.

Though Father Becker had been suffering for the last few years, his sudden though not unprovided death, on January 22, 1899, was a severe shock to his numerous friends especially to the good people of St. Ann's, Buffalo, of which parish he had recently been pastor, till his constantly-growing infirmity necessitated his release from the burden of office in November, 1898.

Father Becker was born in Bleiwaesche, in the diocese of Paderborn, April 16, 1830. The remarkable gifts with which God had endowed him were conspicuous in his early youth; and his bent to solid piety was fostered by the religious discipline of a truly Catholic home. After some years' private study in his native village and at the academic school in Brilon, he entered the gymnasium at Paderborn in 1847 and graduated with a first-class certificate on Aug. 16, 1850. His success was so conspicuous that he was dispensed from all further oral examination, a favor only conferred on the most distinguished scholars.

On leaving the gymnasium the young student took up the study of divinity and philology at the University of Munster, but though the world offered the brightest inducements, he chose in preference the religious vocation and entered the Society of Jesus at Munster on Feb. 10, 1853. During his two years as novice, Father Becker devoted himself with the same zeal to the acquirement of perfection as he had previously displayed in the pursuit of learning. The fervent student developed into the whole-souled religious, conspicuous for the exactness with which he lived up to the rules and regulations of his adopted state, for his love of prayer, his affectionate devotion to the Sacred Heart of Jesus, his child-like piety to the Queen of Heaven, his self-abandonment to the voice of duty. Five years after his entrance into religion he completed his studies and passed his final examination in the summer of 1858. On April 16th of the following year he was raised to the dignity of the priesthood in the Cathedral of Munster.

Then began for Father Becker forty years of intense activity, of constant self-sacrificing zeal for the interests of the Church and the welfare of souls. For about eleven years he was employed in Germany in teaching, on missionary work, as director of various sodalities, as superior of the residence at Bonn. During the fraticidal Austrian-Prussian war of

1866, Father Becker devoted himself with such zeal to the care of the wounded and dying soldiers on the battlefields and in the hospitals, that his services met with the recognition of the Prussian Government and he was rewarded with the medal for gallant conduct.

But we must pass over to his work in America. Enjoying the well-merited confidence of his superiors, Father Becker was sent in the summer of 1870 to this country as superior of the mission founded by the German province of the society at Buffalo. Here he worked as pastor of St. Michael's Church, as founder and first president of Canisius College, as consultor of the diocese for several years with his wonted zeal and success. When relieved of the burden of office at Buffalo, Father Becker was employed, as formerly, in Germany, on missionary work and afterwards sent to Prairie du Chien, Wis., where he became the first rector of the College of the Sacred Heart. Various and different were his charges in Burlington, Toledo, Cleveland, till finally he returned to Buffalo to end his days where he had commenced his career of zeal in this country of his adoption.

Father Becker was as remarkable for his zeal in attending the confessional as for the clearness and pith of his instruction from the pulpit or in the catechetical class. He was distinguished as a director of sodalities and promoter of the devotion to the Sacred Heart of our Lord. And many are the religious who owe their vocation to the fostering care and vigilant solicitude of good Father Becker, whom they will never forget in their prayers.

A man of indefatigable energy, Father Becker devoted what leisure time he could find to various publications, through which he could reach those who could not listen to his eloquent discourses and by means of which he could still preach when his voice was silent in the tomb. His different works have met with well-deserved recognition, especially his devotional publications for members of the sodality, his collection of hymns, his two books on the duties of parents and children, his volume on the virtue of faith and his most recent book on the Prodigal Son.

That Father Becker was highly appreciated by the Catholics of Buffalo was abundantly established by the vast crowds that came to pay their homage to his memory, whilst his mortal remains were exposed in the parochial school hall. That he is mourned for by the good people of St. Ann's was shown by the vast gathering that attended his solemn obsequies, and by the delegations of the different societies that marched as escort to his final place of rest. That he was justly esteemed by his brethren in the sacred ministry was proved by the numbers of the clergy, both secular and regular, that did honor to his funeral. That he was beloved by his superiors was brought out by the touching words in which the Rt. Rev. Bishop Quigley commented on his meri-

torious life and truly happy death. The Bishop touched the right key in mentioning that Father Becker had no fear of death, as forty years ago he had died to the world to live for God, for whom he had worked till the last moment of his life, and to whom he had gone to be welcomed with the gladdening greeting, "Well done, thou faithful servant!"—R. I. P.—*Father James Rockliff, S. J.*

Father Patrick Aloysius Jordan. [1]

Father Jordan was born in Philadelphia January 4, 1828. His father, Dr. Patrick Jordan, who died before Father Jordan was born, was a physician and schoolmaster in that city in the early part of the century. When quite a young man the elder Jordan was a surveyor in the employ of the Government in Ireland. He became involved in the Nationalist movement a century ago, and while acting as Secretary of one of the secret societies of "Ribbon Men" was betrayed by his own cousin, arrested, imprisoned and sentenced to death. He was incarcerated along with a relative, also a political prisoner, named Charles O'Conor. The jailor's daughter brought them their meals, and while Jordan was engaging her in conversation at various times, O'Conor took an impress of the key of the cell door. It was on St. Patrick's Day, 1798, when the two effected their escape and got safely on board an American vessel. The authorities, suspecting where they were, had the vessel searched twice without finding the fugitives. Not satisfied with the result, a third search was about to be made, when the steward of the vessel, a colored man, interfered and threatened to shoot anyone who would open a hatchway. Patrick Jordan came to this city, where he studied medicine and aftewards taught a school which was connected with old St. Joseph's Church. He was a prominent member of the Hibernian Society, of which he was treasurer a number of years. Dr. Jordan died at Lebanon. His fellow refugee settled in New York and became the father of the late Charles O'Conor, the celebrated jurist of the New York Bar.

When about ten years old Father Jordan was sent to Walnut Street School, then on the north side of Walnut, above Sixth. The school was founded by a man named Ludwig, who had been a baker in the American army during the Revolutionary War. Father Jordan was authority for the statement that it was the first free school established in the United States. Among its pupils were a number who afterwards became distinguished in various pursuits, among them being Kane, the Arctic explorer, Samuel J. Randall and General George B. McClellan.

[1] The facts in the first part of this notice were dictated by Father Jordan himself a year or so before his death.—*Ed. W. L.*

Father Jordan received his early education at the hands of one Nicholas Donnelly, who years before had had a large academy on Market Street, above Eighth, and who was instructor of Latin in the school on Willing's Alley. Among others who went to Mr. Donnelly's school were William O'Hara, the late Bishop of Scranton; Father Ward, S. J., who afterwards became Master of Novices at Frederick, and John and James McGuigan, both of whom entered the Society.

At the age of seventeen, Father Jordan entered the Society of Jesus. He began his career as a scholastic September 4, 1847, at the Novitiate, Frederick. The Provincial of the Maryland Province at that time was Father Peter Verhagen; the Master of Novices was Father Samuel Barber, son of Virgil Barber, of New Hampshire, the latter being one of the earliest ministers in the land of the Puritans to embrace the Catholic faith.

After his novitiate and a years' juniorate, Father Jordan was sent in 1851 to old St. Joseph's Church in Philadelphia, to teach English. Here he spent all the time of his regency, except one year when he was at Georgetown for his theology. On account of his health he was obliged to make most of his studies privately, and for the same reason priesthood was long deferred, for he was not ordained till January 28, 1866, when he was in his thirty-ninth year. In 1867, two years before the death of Father Barbelin, Father Jordan succeeded him as Superintendent of the Sunday School, which became the great work of his priestly life.

For years St. Joseph's Sunday School had been extraordinarily popular, and Catholic children attended it from many other parishes. Speaking of Father Barbelin's extraordinary attraction for young people, Father Jordan said: "He had a supernatural love for children, and through the children he would bring back the parents to their religious duties. He was a favorite with every one, old and young, rich and poor, white and black. He died June 8, 1869. The Rt. Rev. Michael O'Connor, Bishop of Pittsburg, preached at his funeral. 'Who is this for whom a whole city mourns?' said a Protestant stranger in the city, when he observed how general were the signs of regret. Archbishop Kenrick told me he regarded Father Barbelin as the Apostle of Philadelphia. When the Archbishop was translated to the See of Baltimore he advised his penitents to go to confession to Father Barbelin, at old St. Joseph's. Arbishop Kenrick, speaking one day to the Misses Eliza and Ellen Jenkins, of Baltimore, about the characteristics of the three leading Catholic churches in Philadelphia half a century ago, said: 'If you wish to see fashion, go to St. Mary's; for wealth, go to St. John's; but for real piety, go to St. Joseph's.'"

It was no easy task to succeed a Father who had made St. Joseph's Church what it was and is yet, and who was looked upon as a saint; but under Father Jordan's direction

the Sunday school grew even more popular. For twenty-one consecutive years he continued superintendent, and membership at one time was as great as 1200. Among the Sunday school scholars was the former Attorney General and present Justice McKenna, of the Supreme Court of the United States. He resided in St. Philip's parish; but, like many other children, was attracted from his own parish Sunday school to that of old St. Joseph's. Speaking to a friend years afterwards, the Justice said he had very happy recollections of his childhood hours in Father Jordan's Sunday school. Other scholars were the present Bishop of Cleveland, the Rt. Rev. Ignatius F. Horstmann, D. D.; his three brothers, John, Frank and Harry, and their sisters; Colonel John I. Rogers, of the Philadelphia Bar; Charles and Irwin Megargee; and among Ours, Fathers Anselm Murphy, George Strong, John Maguire, Charles Devlin, Charles Jones, Cornelius Gillespie, Michael Dolan and Michael P. Hill.

In 1888 Father Jordan was transferred to Loyola College, Baltimore.

"It was just like pulling the heart out of me to be taken away from old St. Joseph's," he said. But a Jesuit's personal preferences are always subjugated to the wishes of his superiors, and Father Jordan knew how to obey. His departure caused much sorrow to his numerous friends. He was permitted to return for a few days in 1891 to celebrate his silver jubilee as a priest, and when, in November, 1896, he was transferred to this city again, there was general rejoicing. Once more he assumed charge of old St. Joseph's Sunday school, and there were numerous reunions of his old scholars, many of whom are now married and have children who once sat in the same benches their parents occupied, singing the same old simple beautiful hymns and listening to Father Jordan's religious instructions.

On Sunday, September 5, 1897, Father Jordan celebrated, at old St. Joseph's, his golden jubilee or fiftieth anniversary of his admission to membership in the Society of Jesus. The Rev. Francis T. McCarthy, S. J., of St. Francis Xavier's Church, New York, preached the sermon.

Since that event, with the exception of a few weeks' illness, Father Jordan continued the active duties of a priest. On Saturday afternoon and evening, July 15, he heard confessions in old St. Joseph's, and the following Monday morning at 5.30 o'clock, he celebrated Mass as usual. Little did he or his friends think it was his last Mass or that his end was so near.

On alighting from a car at Fourth and Chestnut Streets, about 11 o'clock the same morning, he fell to the street, and his head struck the ground so violently that it caused concussion of the brain and probably a fracture at the base of the skull. He had signaled the conductor to stop, but the car did not stop and in getting off he fell. He was carried

in a semi-conscious state in a patrol wagon to old St. Joseph's, where he became wholly unconscious and died about five o'clock, attended by Father Charles C. Jones, one of his old Sunday school pupils. He was in his seventy-second year. His death came suddenly, but surely he was not unprepared. It would seem that God had given him a special preparation for he had just finished his spiritual retreat, and he was able to say holy Mass the very day of his death.

Father Jordan will be best remembered by his devotion to teaching catechism and the extraordinary success and the great fruit he reaped from it. One who was his last superior writes: "Say a word in great praise of his zeal for the work of the Sunday school, the work of catechizing, so dear to St. Ignatius. He is surely a good Jesuit who can, not only with zeal, but with love give himself to such labors. Father Jordan would undoubtedly have died years before, had I not given him the Sunday school. He became a new man, his old cheerfulness at once returned, and the number of children more than doubled in a month." How many of those he taught have become priests or religious and how many more owe their perseverance in leading a Christian life and dying in the Church to what they learned at his catechism. Surely it has its reward, for in gratitude they have, and will pray for the repose of his soul.—R. I. P.

Father William F. Hamilton.

Father Hamilton died at the Georgetown University Hospital, shortly after six o'clock in the morning, Tuesday, October 24, 1899. He had come up from St. Inigoes a little more than a week before, suffering from jaundice: his condition was more critical than he suspected, and from the beginning his recovery seemed to be almost hopeless, as the disease had been allowed to make headway, and his naturally robust constitution had been undermined by malarial troubles, which he had neglected with characteristic disregard for self, and repugnance to ask Superiors for a relief from active duty.

He was a native of Philadelphia, where he was born December 31, 1837. His early studies were made at old St. Joseph's College, and he was received into the Society by Father Stonestreet, in 1855. As was customary at that time, upon the completion of his novitiate and juniorate, he was sent to teach, before entering upon the study of philosophy; he taught for five years at the "Washington Seminary," or Gonzaga College, as it was then beginning to be called. He was a successful teacher, as he was energetic, painstaking, and thoroughly devoted to his work: many of the old students still speak of him with affection and respect, as a master under whose instructions they had made remarkable

progress. He was prominent also in all college celebrations, and being gifted with a strong voice and taste for music, he had a large share in the Holy Week services, and other functions, for which the Church of St. Aloysius was conspicuous. The church was built during his time at the seminary, and the scholastics from the college were frequently called on to supplement the deficiency arising from the small number of Fathers. In a parish that was just crystallizing into form, where everything had to be started and pushed forward, Mr. Hamilton was just the right man to second Father Wiget; he was invaluable in the Sunday school, at the rehearsal of Christmas plays, in the management of processions, on occasions when a heavy baritone behind the scenes was required to give courage to a bewildered "choir of Angels," dazzled by the foot-lights. The time of his teaching covered the period of the Civil War, when excitement at Washington ran high, and the circumstances of the college rendered the life of a scholastic particularly trying. He was exact in the performance of duty, even when there was only nominal supervision of the school, and very little direction for an inexperienced master. His zeal was shown in the management of the Boys' Choir, the Sodality and the Association of the Holy Childhood. Systematic training in the gymnasium was unknown at that time, and college sports, as understood at the present day, were undreamed of; but Mr. Hamilton was strong, and inclined to active exercise, and many an old time game of football witnessed his prowess. He always was interested in the sports and games, and this gave him influence amongst the students. It was his delight to organize fishing excursions up the Potomac, and he was never more happy than when he was directing a flotilla of boats loaded with small boys. His inseparable flute played a prominent part on these occasions. During the last two years of his teaching, he had charge of a large English class,—the *Refugium Peccatorum*,—where a masterful spirit and a strong hand were often required to preserve order, and he was equal to every emergency.

In 1864, he was sent to Georgetown for philosophy, and, after an intermittent course of studies interrupted by work as prefect of discipline, he was ordained in 1869, and sent immediately to the Leonardtown Mission. He was in the active work of the ministry for six years, before he entered upon the third year of probation.

The greater part of his priestly life was spent as operarius, in the parochial work of Boston, Troy, and Providence; or, on the Missions of Frederick and St. Mary's County, Md. Hard and unremitting labor is inseparable from these positions, and he was not the man to spare himself, when it was question of the good of souls, or the wants of his neighbor, especially of the poor, the ignorant, and the lowly. Whenever his interest was excited in the advancement of some

special work, he gave himself to it without reserve ; and, at the beginning, he would send it off with a powerful swing. Whatever his hand found to do, he did it with all his might. He was, in some respects, uneven in regard to the objects of his solicitude, and apt to change ; but he was always busy, and when directed by a Superior who understood his character, he was indefatigable, and could accomplish the work of several men. Father Robert W. Brady, when Superior of St. Mary's at Boston, appreciated his zeal, and utilized his energy. The work in this parish demanded the constant exercise of virtues, which Father Hamilton possessed in an eminent degree,—humility and charity. Here, as elsewhere, he devoted himself to sodality work. When he entered upon a temperance crusade, the drunkards had an uncomfortable time ; he chased them to their lairs ; he pounced upon them at the most unexpected times and places ; he was instant in season, and out of season. He was not a polished speaker, and he laid no claims to erudition, but he was gifted with an earnest power of persuasion, which impressed his ordinary hearers, and force, all unadorned, often is more effective than elegant diction and subtle argument.

The last years of his life were passed at St. Inigoes. The missions of lower Maryland have been for two centuries and a half, a field for the practice of apostolic virtues. The heroism of those who volunteer to labor on foreign missions amongst the heathen is lauded ; but he who is assigned by obedience to these domestic missions must endure many privations and hardships, and the performance of his ordinary work demands daily self-sacrifice, humility and charity. There is nothing attractive in such a life and the Operarii are not the authors, or subjects, of "Relations" concerning their trials and triumphs.

Father Hamilton had made his first essay, just after ordination, in the missionary life ; and now, after a quarter of a century spent mainly in the crowded districts of northern cities, he was to return to the life of a country pastor, with long sick-calls over impassable roads,—late Mass every Sunday,—a large and scattered congregation, composed to a great extent of poor negroes. He knew the hardships of the life, —but these would be an attraction. He was robust and vigorous for his years ; and the fires of enthusiasm were still brightly burning within him. One instance will be sufficient to prove this.

The "Brass Band." He organized this from the negro boys of the neighborhood. He trained them himself, and from such unpromising material he succeeded beyond all precedent or expectation. He had always been devoted to music,—his favorite instrument being the flute. He recognized the possibilities in the African's musical nature, and he determined to make use of it. It was a work of Hercules ; the population is agricultural, and the prospective members

of the band were all farm laborers, scattered over miles of country. But his enthusiasm was contagious, and they thought nothing of trudging over fields and dreadful roads, in all kinds of weather, after a hard day's work, to practise under his direction at the residence. It was a proud day for them and him,—and a triumphant march,—that which he led from the wharf to the Villa, the band playing patriotic airs, to greet the scholastics of Woodstock, as they landed from the steamer, to spend vacation at St. Inigoes. Expulsion from the band was the most dreaded of calamities. He knew how to secure regularity in attendance, and overcame obstacles unknown to musical directors elsewhere. Even under normal circumstances, the formation of a band makes large demands upon patience; it is a tribute to Father Hamilton's many sterling qualities,—ingenuity, patience, devotedness,—that he devised such an organization, created it, and conducted it to efficient execution. It was a treat to see him, as the rehearsal began, standing before them, with masterful pose and impressive gesture:

Down the dark, dusky line,
Teeth gleam, and eyeballs shine.

His generous ardor and desire for labor are shown by the fact, that, although beyond the age of sixty, yet, when the Cuban war was declared, he promptly volunteered for service with the troops as chaplain. He had the qualities which would have taken with the American soldier—and, no doubt, he would have done much good as an army chaplain. He was one of the first to offer his services; but Rev. Father Provincial, whilst praising his generosity, did not just then consider it opportune to accept the offer.

He was a very sick man when he entered the Hospital; but he was not fully aware of his dangerous state. He had enjoyed such robust health, that he was inclined to look upon his ailment as a passing trouble, and his stay at the Hospital simply as a period of rest. He visited the College, and for some days he said Mass in the Chapel of the Hospital; the last time that he offered up the Holy Sacrifice, the effort to do so was so painful to him and so distressing to the Sisters of St. Francis, who were present, that he was told he must desist for the future. When it was announced to him, that there remained bnt slight hopes of improvement or recovery, and that it was considered expedient to administer the Last Sacraments, he acquiesced with calm resignation. Fr. O'Leary, the chaplain of the hospital, attended him ln preparation for death, and was present at the final hour. Father Hamilton retained the use of all his faculties; he joined in the recitation of the prayers for the dying; made frequent aspirations, and edified all the bystanders by his piety. The only remark that he made, in relation to his approaching death, was that he had projected some work to be done, and that he would have liked to labor for some more years,—but, as God

saw that he was not needed, he was content. *Labor* was his watchword. He was a faithful soldier of Christ, ever ready to obey, content to serve in the ranks, he bore his share in the heat and burdens of the day. He was self-sacrificing, humble and charitable: these are not shining virtues, to dazzle the world—but they are the virtues of a true Jesuit, and a lesson is conveyed in them to his Brethren.—R. I. P.

E. I. DEVITT, S. J.

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EMINENTISSIMUS

CAMILLUS · MAZZELLA

S · R · E · CARDINALIS

EPISCOPUS · PRÆNESTINUS

OLIM · IN · COLL · MAX · WOODSTOCKIENSI · PROFESSOR

DE · PROVINCIA · NOSTRA · BENEMERENTISSIMUS

PIE · IN · DOMINO · DECESSIT

ROMÆ · DIE · XXVI · MARTII · A · D · MCM

ÆTATIS · SUÆ · LXVII · AB · INGRESSU · IN · SOC · XLIII

R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From Nov. 1899 to April 1900.

	Age	Time	Place
Br. John Mengees	77	Nov. 8	Spring Hill.
Mr. Thomas F. Sullivan	21	Nov. 12	Holy Cross, Worcester.
Mr. Joseph Miller	29	Nov. 15	Santa Clara, Cal.
Fr. John M. Viola	37	Nov. 10	Rocky Mountains.
Mr. Thomas J. Kelly	24	Nov. 14	Grand Coteau, La.
Br. Francis Galanti	73	Nov. 24	Los Gatos, Cal.
Fr. Francis J. Berberich	46	Dec. 5	Detroit, Michigan.
Br. Michael Ryan	56	Jan. 1	Frederick, Md.
Mr. Francis Coll	14	Jan. 12	Los Gatos, Cal.
Mr. Gilbert E. Cuttle	23	Feb. 13	Fall River, Mass.
Fr. James Duffo	80	Feb. 27	Selma, Alabama.
Br. Maurice Cavanagh	77	Mar. 12	Frederick, Md.
Fr. Peter Schnitzler	63	Mar. 19	Toledo, Ohio.
Br. Joseph Kentrup	72	Mar. 15	St. Mary's, Kansas.
Mr. Richard V. Ryan	22	Mar. 26	St. Louis, Mo.
Fr. Paul M. Ponziglione	82	Mar. 28	Chicago, Ill.

Requiescant in Pace.

VARIA.

Alaska, From Very Rev. Father René.—I am much obliged for your very kind note of Jan. 23. It is needless to say I always feel very happy to hear from the East and especially from your Reverence, as you take so much interest in the welfare of our mission. I shall try to comply with your desire by forwarding something concerning Alaska for your next number. Allow me to say that I often think that your Reverence could have all the news you want about this mission, should one of your zealous Fathers in the East volunteer to come to Juneau and help us. With two men only in this district of Alaska, I am compelled to fulfil all the minute duties of a parish, besides my other more difficult and important duties. An assistant priest here would do good work and enable us to do justice to our cause and face the situation in this country, as becomes representation of the true Church. Where shall I find for Cape Nome a new Father Judge? Kindest regards to all—*Juneau, Feb.* 8, 1900.

Austria.—This Province has issued "Tabulæ Exhibentes Sedes Antiquæ Societatis Jesu, Missionum Stationes et Collegia, 1556–1773, Provinciæ Bohemiæ et Silesiacæ." This gives a list of all the houses and mission stations of the Province of Bohemia from its foundation in 1623 to the Suppression, and of the Province of Silesia from 1754–1773. The last page gives in graphic form the date of the formation of the fourteen provinces which sprang from the original German Province of which Blessed Peter Canisius was the first Provincial.

Belgium, Tronchiennes.—We are thirty-eight tertians, representing the Provinces of Belgium, Holland, Germany, Venice, England, Ireland, and the Missions of Canada and New Orleans. As several of the Tertian Fathers have already done missionary work in Australia, Zambesi, Congo, and Mangalore, we may say that collectively we have been faithful observers of the third rule of the Summary. Of the history of Tronchiennes and the life of its tertians, an interesting account has been given by Father Nicolet in a recent number of the WOODSTOCK LETTERS. Since then, the house of retreats has been considerably enlarged. It contains besides the halls, refectory, etc., 118 rooms neatly and comfortably furnished. The Christmas retreat was followed by 115 gentlemen, and many more would have come, had there been room. As these retreats *en masse* take place seven times a year, and bring

together men of great influence in the industrial, political and social world, it is not difficult to see that a great deal of good must result from them.

In the death of Father Joseph Janssens which occurred here on Feb. 3, the Belgian Province loses one of its most distinguished men. His name is well known in connection with the authorship of highly esteemed Latin and Greek Grammars. In the offices of Rector and Provincial, which he filled for many years, he was eminently successful and loved by all. He represented the Province in the Congregation of Procurators last September.

Father Verest, professor of the juniors at Tronchiennes, has just published a text book of literature, which will be introduced into the colleges of the Belgian Province. It has the merit of being in every respect up to date, and of containing an immense amount of matter arranged in excellent order. Beginning with the second grammar class, the new text-book is to be the student's guide through the domain of literature until the end of rhetoric.

Death of Father Genis.—The sudden death of the Rector of Tronchiennes, Father Genis, on February 15, has been a great shock to our Community. He was, as you well know, our Father Instructor. On the night of February 15, towards ten o'clock, feeling considerable oppression and difficulty in breathing, he went to the infirmary to consult the Brother. After a few moments it became evident that he was dying, and there was barely time to call Father Minister for a last absolution, before all was over. You can imagine our surprise and consternation the next morning when we learnt the mournful news. It was the third death within less than two weeks, and a death which touched us all closely.

He was fifty-eight years old, and had been thirty-six years in the Society at the time of his death. He had been tertian master for the last fourteen years. It is to his enterprise that the house of retreats such as it is to-day, is due. Father Petit, who was tertian instructor before Father Genis, succeeds him in that office; Father Van de Mergel, the master of novices, has been appointed Father Rector.

New Houses of Retreats.—The erection of two new houses of retreats at Lièrre and Liege, the one at Arlon having lately been completed, gives the Belgian Province a total of six of these very useful establishments. These "closed retreats," as they are called, prove their worth by the fruits they are producing. Among the higher classes, officials, business men, owners of mines and factories they keep alive a practical religious spirit; to the working men, they are the best safeguard against the snares of socialism. To enable the working men to make these retreats, committees are organized, which make the necessary arrangements and pay all expenses. At Fayt alone, more than one thousand men made retreats during the past year.

Foreign Missions.—The three foreign missions in charge of the Belgian Province are prospering, although the Mission of Bengal is just now in the throes of a terrible famine. Moreover the natives are restless in some parts, and the police is not everywhere strong enough to repress them. Hence dis-

orders are rife and public security is threatened. At the mission station of Sarwada, the missionaries had somehow fallen under the displeasure of a band of armed ruffians. An attack was made upon them, and Father Stanislaus Carbery was hit in the breast by an arrow. Fortunately the arrow was not a poisoned one, and the Father was not hurt seriously.—Father Standært has been appointed Superior Reg. of Ours in the Mission of Galle, Ceylon.—The Kwango Mission reports progress all along the line, but appeals for more men to do the work which grows daily. The newly built railroad is a great boon to the missionaries. It saves them a great deal of time and fatigue, not to speak of the annoyances connected with the transport of baggage and provisions on the heads of the lazy Congolese.

The "Missions Belges," a beautifully illustrated magazine in which the doings of the missionaries are chronicled every month, has reached a circulation of 4000 copies.

The Colleges of the Belgian Province began the present scholastic year with an attendance of 6513 students. This means a decrease of 211 as compared with last year's opening numbers. At the close of last year there had been entered on the rolls a total of 7081 students. The history of the Belgian colleges dates back to the year 1830. Seventy years ago the colleges of Alost and Namur were opened very modestly with 29 scholars. In the year 1850 the number of colleges had risen to eight, the number of students to 1879; in the year 1875 there were twelve colleges and 4477 students. The highest number of students was reached in the year 1896–'97 when the registers showed a total of 7205. During the past ten years the attendance has been nearly stationary, with a slight increase. Leaving out of account the colleges of Calcutta and Darjeeling in India, there are now thirteen colleges in the province. The "Institute" at Antwerp is an industrial and commercial school only. A French course, corresponding to our English Commercial Course, is taught in all the colleges except at Alost, at Ghent, and Turnhout, where classical departments alone exist. Philosophy is taught in one college only, at Namur. The most numerously attended college is Brussels, which had 947 students last year. At Liege there are two colleges of which the aggregate attendance last year amounted to 1203.

Death of Father Louis Bœtman.—Former students of the Apostolic School at Turnhout, will learn with regret the news of the death of Father Louis Bœtman, its founder and first director. He died on February 5, at the advanced age of ninety-four, preserving to the end the full vigor of his mental faculties, especially his wonderful memory, which enabled him to recall scenes and events nearly a century old. Father Bœtman had been seventy-two years in the Society. He made his novitiate in Switzerland, the missions of Belgium and Holland being at that time a part of the Province of Germany. The Province of Belgium being created in 1832, Father Bœtman took his full share in the labors of its development. He was Rector of several colleges, and showed himself a zealous worker in the sacred ministry and on

the foreign missions his name and his work will live as long as the Apostolic School of Turnhout continues to send forth its young missionaries to all parts of the world.—*From Fr. E. Mattern.*

Louvain, Death of Father Genicot.—This well known Professor of Moral Theology died at Louvain on February 21, at the early age of forty-four. Though his moral theology was first published scarcely three years ago, it is known the world over. The first edition of 1100 copies was exhausted in a few months. When the second edition was issued a Paris firm offered to take all the 2000 copies. This edition was exhausted within a year and at the time of his death he was preparing a third edition of 4000. A few facts will show how much this moral theology was appreciated.

A year ago a query was sent to a French Ecclesiastical Review,—Which is in our modern days, the best Theological work for Seminaries? The Review answered simply, "Genicot." The Professor of Moral of the Theological Seminary at Liege, speaking in one of his daily lectures about authors in Moral said: "Inter recentiores longe eminet Pater Genicot, quem omnes in manibus habere debetis." One of our scholastics having been ordained, went in for his approbation before the Ordinary of the diocese of Liege. He was asked whether he came from Louvain and had had Father Genicot as teacher? Upon his reply in the affirmative, he received without examination, his approbation, with all the reserved cases. A year ago Mgr. Doutreloux, Bishop of Liege, sent a circular letter to the priests of his diocese, to give them a line of conduct in the confessional with regard to prohibited books. He said, "Here is Father Genicot's doctrine" and copied word for word a page from his Moral. This work is already a class book in a number of seminaries or scholasticates in Belgium, Holland, France, Germany, Switzerland, Italy and England.—Father Genicot was not only a profound moralist but also a religious, remarkable for his regularity and piety, and especially notable for his straightforwardness. He was Father Minister of Louvain at the time of his death. Father Augustus de Villers, formerly Professor of Rhetoric at Liege, takes his place as Professor of Moral and Father Charles Houze as Minister of Louvain.

Father J. B. Geerærts for many years Professor of Ethics and known to all who have studied at Louvain, died there on February 15, at the age of seventy-two.—*Mr. F. W. Wagemans.*

Brazil.—*Our College at Itu* has suffered much of late from yellow fever. On this account, in 1897, the college was not opened till three or four months after the usual time. The number of boarders was reduced from 600 to 280, and one of our most zealous Fathers, who had spent himself in helping the plague stricken, when the epidemic was nearly over was carried off. During the next two years the number of students kept diminishing and in March, 1899, when we had 400 applications and everything promised a large increase, the newspapers spread a report that there was fever at Itu. The report was

entirely false, but it did great damage to the college, as many of those who were to come applied to other schools, and we opened with only 250.

At Friburgo matters are better. The college has a good reputation, and the climate is excellent, but accommodations are miserable and want of means prevents our building.

Our Novitiate is not prospering. We have but five novices and they are from France, because Brazilian boys are not willing to enter the Society. Vocations are not wanting and the disposition of the young men is good, but they seem lacking in stability.—In the ministry we are doing something at Itu and S. Catharina, S. Paul and Campanha, very little at Rio or at Friburgo. The country is passing through a severe financial crisis and times are hard.—*Father Galanti, Jan.* 30, 1900.

Sao Paulo.—Father José Guidi, who has labored for twenty-seven long years in the Rocky Mountain Mission, and who is a naturalized American citizen, writes that he is now at Sao Paulo, a city of over 200,000 inhabitants, engaged in the work of the ministry. As he belonged to the Roman Province and as there was a great need of subjects in the Mission of Brazil, which belongs to that province, he was recalled by his Provincial February a year ago. On his arrival in Brazil he was sent first to our college at Nova Friburgo, where he spent three months in learning Portuguese. In July last, he was sent to Sao Paulo, of which place and the work of our Fathers he promises to send our readers an account.

California, *Ministeria Spiritualia.* — We have received, through the kindness of Father Frieden, the "Ministeria Spiritualia, an. 1899." Reports are given from the two colleges, the novitiate, and the two residences at San José, one of which is for the Germans. In all, during the past year there were 454 baptisms; 181,699 confessions; 168,870 Communions. Forty-one retreats and thirteen missions were given; over 1200 visits made to hospitals and prisons, and 1365 sermons preached. The Apostleship of Prayer counts 14,510. The Mission numbers 54 Priests, 54 Scholastics, 45 Coadjutor Brothers, in all 153.

Ceylon.—The Pontifical Seminary at Kandy for all India, according to the catalogue issued in February, has eighty-five students, of whom thirty-nine are theologians and sixteen philosophers; the rest are studying rhetoric or humanities. Most of these students are natives as their names plainly indicate. Five belong to the Benedictine Sylvestrians, a Congregation from Italy who do almost all the parish work in the diocese of Kandy, and who are receiving a number of native vocations. Although the number of students is about the same as last year, two of the classes of Latin have been done away with, so that there is really an increase in the number of theologians and philosophers. Students are not now received till they have passed their matriculation, i. e., have made considerable progress in their studies,

The course of studies in the seminary is pretty much that of our scholasticate at Louvain, except that for the circles in theology, a new system has been introduced. The students are divided into six bands, each band has its own circle in a separate room. The professor visits these different rooms in turn. In this way more opportunity is given for practice than if there were one circle for all.—Besides directing the Pontifical Seminary in the diocese of Kandy, the Belgian Fathers of the Society have a mission in the neighboring diocese of Galle, and the Fathers of the Champagne Province a mission in the adjacent diocese of Trincomalie. Both of these dioceses are governed by Bishops of the Society; Galle by Mgr. Van Reeth, and Trincomalie by Mgr. Lavigne.

China, Our Martyrs of Soutcheou.—Father Beccari, postulator for the cause of our Saints, has followed the example of the Society of Foreign Missions, and combined the cause of our Martyrs of China, Tonkin and Cochinchina. The promoter of the faith, to whom the matter was proposed, offered no objection. Since then a summary of the two processes of Cochinchina and Tonkin has been added to that of the Chinese process, which is almost completed. The title "Sinarum," has been changed into "Sinarum, Tunquini et Cocincinæ." The following are the advantages of this union: 1) a shortening of expenses; 2) a saving of time; 3) the faculty to use the Indult granted to the Missions, to treat the *whole* cause before one special congregation,—composed of five Cardinals only,—instead of four ordinary congregations.

The informatory processes are as follows: 1) For Cochinchina, the process of the famous catechist André, protomartyr of those countries. His process was held at Macao, shortly after his death; the depositions were given by eyewitnesses of the martyrdom and of the miracles. 2) For Tonkin, the process of the four martyrs of 1737, held on the spot by the vicar-apostolic, and based, likewise, on the depositions of ocular witnesses, but without the usual formalities. The original deed is lost; but fortunately an authentic copy was found among the archives of the Propaganda; and this copy, after the necessary dispensations had been obtained, was accepted by the Congregation of Rites.

About the martyrdom of the two Italian Fathers and nine catechists, in 1723, there exists no informatory process. Father Beccari, however, hopes to find some documents in the archives of the Propaganda; and if found, he has the promise that they shall be admitted as sufficient for the introduction of the cause. Father Beccari adds that he is confident of obtaining this introduction in January, 1901, not before then as the Holy Father is so much occupied with the canonizations which are to take place in May.

Need of Missionaries.—Father Boucher, the Rector of Zi-ka-wei, writes: On reading your last number, I determined to send you a few lines, in order to tell you how the LETTERS are appreciated in China, and to furnish your

readers some information about the immense country which we are evangelizing and our need of missionaries.

Shang-hai is an English-speaking city. The French form a very small minority. All the Portuguese speak English; and business is carried on exclusively in that language. Now there are but two Fathers among us whose native tongue is English: Father Kennelly, an Irishman who joined the Society in France, and Father Pigot of the Irish Province, ceded to us last year. But what are two men among the thousands of Anglo-saxons of our great emporium? especially when part of the attention of these Fathers must be given to the Chinese, whose number runs into the hundred thousands? For this reason, many English and American Catholics remain unknown to us, and without religious practice, while the conversion of Protestants is altogether out of the question.

It is true, several of our French Fathers speak English: but you know as well as I, how a stranger, no matter how fluently he speaks the language, is never so sympathetic as a countryman. And then there are the Chinese: fifty millions of them for 150 priests. In 1845 there were 50,000 native Christians; in 1900 there are 120,000 in round numbers. In the present year, 1900, there are 50,000 catechumens. Impossible to baptize them, because it is impossible to instruct them. If we had the teachers, the catechumens would be twice, nay, ten times as numerous; their number is only limited by the number of priests we dispose of. For China is open at last; it can no longer resist the current of events. By admitting railroads, commerce, etc., it also admits the Christian religion. The time is precious, and critical too. The harvest is near, an experienced eye can see it ripen; but what can 150 laborers do in such a boundless field? It is our duty, in the first place, to devote ourselves to our old Christians, to the *domesticis fidei* of St. Paul. And yet to wait is to let the hour of God pass. The Protestants are there, they have 2500 ministers, they have plenty of gold, they publish books and newspapers, they open colleges and hospitals. It is true, the results are trifling as compared to the outlay, their followers are few and not very serious. This I know, but in their publications they slander the Church, strengthen prejudices, foster rationalism, just as they do in Japan. Without succeeding in making Protestants, they hinder us from making Catholics. And then our converts have the temptation held out to them to pass over to Protestantism, in order to annoy perhaps a Father who displeased them, or to get larger wages. The enemies of our faith fail not to seek cover behind Protestant influence. The mandarins receive from Protestants evil counsel in order to oppose us successfully.

Such is the evil; such the danger; such our needs. It is clear that we are not adequate to the task. We need help to do God's work here. There is in China material of the very best quality. I do not believe that there exist in the whole world, pagans better fitted to turn out good Christians than our Chinese, nothing is wanting to them except missionaries.

Correction.—A correspondent calls our attention to an inaccurate statement contained in a sketch which we borrowed from the *Lettres de Jersey*, "Our Lady of the Novices," by Father L. Tomniczak, of the Province of Galicia (W. L., July and Oct. 1899, p. 211). The objectionable statement is as follows: "Peace and prosperity reigned till 1848, when the emperor of Austria, having expelled the Society from all his estates, the novitiate had to be closed." [The original French text reads thus: "Hélas! la paix et la prospérité ne furent pas de longue durée. En 1848, éclata une tempête furieuse qui mit toute la province en péril. L'empereur d'Autriche, ayant, par un décret, chassé la Compagnie de ses États, les Pères de Starawies durent quitter leur collège et fermer le noviciat."] Of course it is false that the good Emperor Ferdinand expelled the Society from Austria. It would have been more correct to say that both the Emperor Ferdinand and the Jesuits were expelled by the revolution. Ferdinand abdicated in Dec. 1848, in favor of his youthful nephew, Francis Joseph, who like his uncle, has always been a friend and protector of the Society.—Many of Ours doubtless remember, that when in 1884, the Empress Maria Anna, wife of Ferdinand, died at Prague, Father General sent an Encyclical Letter to the Society, prescribing Masses and prayers for the repose of her soul. For she had been a great benefactress of the Society, particularly of the Province of Venice.

Cuba.—At our College of Belen, Havana, there are 200 students, 100 of whom are boarders. The Observatory, since the departure of the Spaniards, has been supported by contributions from the sea captains and merchants who appreciate highly the weather forecasts and especially the cyclone warnings. Father Gangoiti is still in charge, assisted by Mr. Sarasola, a scholastic who spent some months at Georgetown recently to perfect his English. He was recalled to Havana in February to take the place of Father Gangoiti, who has been obliged on account of his health, to take a rest and is at present in the Southern States recruiting.

Egypt.—*Extraordinary Movement to the Church—Need of Priests.* In upper Egypt, especially in the diocese of Thebes, the desire of the people to become Catholics is such as to astonish our Fathers and the Bishop. On all sides schools are demanded and people are asking to be received into the Church. The situation is favorable; for the schismatics have no priests, and there are no Protestant schools. The only drawback is the want of Catholic priests. There are numerous stations where the same want is felt, and amid the consolation to witness the excellent dispositions of the people, is the sorrow to be unable to come to their help through want of apostolic laborers. There is, too, an especial need of those who can speak English. For the last two years the Government openly advocates the abolition of French, as the language of the administration. Those who know English are given the preference in all appointments; hence all wish to learn that langnage. The

need is so great that our Fathers have been obliged to employ Protestant lay teachers, for most of the Catholics have been taught in the Brothers' schools only French and Arabic.—*Lettres de Fourvière.*

***England,** Oxford Notes.—Father Elder Mullan writes on Feb.* 4: Our house is in an excellent part of the city, north of the centre and a mile or so from the colleges that are farthest removed. Most of the colleges are within eight minutes walk. The Bodleian is about five minutes off, the Toylorion Library a few hundred yards. One is not supposed to go for reading to the Bodleian without cap and gown. The same of lectures. The cap and gown, in other words, form your ticket of admission, proving that you are a member of the university. There is a certain romance in the flitting about of these 3000 men in that costume. The cap goes of course, on the head, the gown belongs over the shoulders, outside one's coat; but it often fails to be there. It is worn bundled up in the hand, or wrapped as a scarf around the neck, or in any way. The penalty for not wearing the costume is five shillings. You must understand, however, that you don't have to wear it all day. It is of obligation from the rising hour—which who can tell for the individual undergraduate?—until lunch hour, 1 P. M. Then one is free from the burden until 7, hall, or dinner time. From hall on you must wear the badge of servitude.

The police of the university is in the hands of two villains called proctors, who have some subs and each two bull dogs, fellows of fierce aspect and mighty grip to do the actual seizing. I have seen neither proctor, nor sub, nor bull dog. Any case—perhaps there is an exception—may be appealed from the town authorities to his High Mightiness, the Vice-Chancellor—if the appealer is a member of the university. Please note the phrase "High Mightiness;" it is, probably, not his proper style, but there are no two other words in the language to express the majesty of the good *parson* who entered the hall preceded by his bedel and silver mace to matriculate us four youngsters, newly acquired at Campion Hall this year. You should have heard his awful enunciation of "scītote (saitōtee)—I spell the rest the way he pronounced—vōs in matricyulam Yunivirsitaytis hōdiee reelaytōs esse, etc."

We at the hall numbered thirteen until the middle of November. One has gone to his tertianship, Father Gruggen, having broken down before the end of his course. The rest are thus made up—Father Clarke (known by us and by the town as "the head"); Father Joseph Rickaby, who proposes to work here two years for a research degree; Father Seither, a member of the German Province and to go to Bombay as Professor of English, therefore to remain here three or four years and take his B. A. with honors in English; myself, eight scholastics, two in their fourth year, of whom both are in the honor's course; two in their third year, one in mathematical honors, one in pass classics, two in their second year, both in the honor's course, one in classics, one in mathematics, two in their first year, both in the honor's course.

Of these eight, six are at classics only; two are at mathematics only. Their ages average twenty-six years.

As to mathematics, there are two in this house studying mathematics. The rest get their degree with arithmetic and algebra, both passed in the first examination; after that, no more mathematics. The mathematicians do practically nothing else but mathematics after the first examination, in which they have to offer a modicum of classics. One of our men tried for a scholarship in mathematics lately and didn't get it, I'm sorry to say. Came out fifth, I believe. The scholarship was worth $400 in all. He is to pass his second examination shortly, and will surely get a first class, I'm told, which is the highest honor. His fellow got a first class last year. They are studying really high mathematics; it is, of course, a specialist's work.

Father Rickaby is to get B. Sc. Until last term no other degree was open to a research student, except the B. Litt. Now a D. Sc. can be taken. These research degrees give one no real position; they are too new an institution. The university took them up reluctantly. Indeed, every move here goes on slowly.

I am working at classics and education. In the latter branch I am doing lectures this term, some thirty in all, on the history and theory of education. Very interesting. I am getting convinced that we Jesuits can no longer afford to neglect this branch of study. Among other things, the professor lately gave a sketch of the Ratio! He seemed particularly embarrassed by a Jesuit's presence. Later, when on another topic, he advocated a grammar in French when teaching French, and the talking of the language, etc.—*A. J. Elder Mullan, S. J.*

France.—*The Scholasticates* of the four provinces of France have undergone an important change. The theologians of the Provinces of France and Lyons are all at Fourvière; the philosophers of these provinces are at Jersey, and the juniors at Laval. In like manner the theologians of Champagne and Toulouse are at Enghien, and the philosophers at Vals. A similar arrangement was made last year between the Provinces of Naples and Sicily, and between the Missions of Belgium and Toulouse in India. This saves professors, gives larger classes, and serves to promote charity between neighboring provinces and missions.

Death of a Father Provincial.—Father Albert Platel, Provincial of France since October 15, 1893, died at Paris on January 14, 1900, at the age of sixty-two. He has been succeeded by Father Labrosse, Superior of Rue de Sèvres, and Provincial during six years just before Father Platel. Father Cisterne is the new Superior at Rue de Sèvres.

St. John Francis Regis continues to work miracles at his shrine. On this account the shrine is a great pilgrimage for the people about Lalouvesc. It is in charge of our Fathers of the Lyons Province. The Superior, Father Cohanier, in the "Lettres de Fourvière" for last June, gives an account of

the instantaneous cure of a young girl who was so crippled as to be unable to walk. During one week he testifies that he has verified *de visu* four miracles. In the October "Lettres" Father Froment relates the help given by the Saint to an American lady who had lost her fortune. She had an only daughter and had nothing to support her. Pursued by temptations to despair, she entered one day a hotel, and in the room assigned her, she saw hanging from the wall a picture of St. Regis. In her grief she turned to the picture and said in the presence of her daughter, "He could indeed help us, but he will not." An instant afterwards the lady was asked for by some one completely unknown to her, who put into her hands a large envelope and disappeared. On opening it she found a fortune for herself and a dowry for her daughter. In thanksgiving and in gratitude to the Saint, she crossed the ocean, and made a pilgrimage to Lalouvesc, where she told Father Froment of the help she had obtained through, she firmly believed, St. John Francis Regis.

L'Institut Catholique d'Arts et Metiers.—This technical school, founded at Lille at the request of the National Catholic Congress of Paris, and highly approved by the Bishops of France, has just finished successfully its first year. It has been long felt that there is need of a school for Catholics, where trades are taught, and it was determined to establish such a school and to put it in the charge of the clergy. This was done and our Fathers were asked to take charge of it; so that at present seven Fathers and one scholastic are attached to it. From the outset it was resolved to begin with a few students, chosen by competition, and to form them thoroughly, so that the standard of the school should be high. Out of one hundred applications, but fourteen were admitted. The school was opened Oct. 4, 1898, in buildings constructed on purpose for the school, covering over two thousand square metres. Buildings have been erected for class rooms, work shops, a refectory, an amphitheatre, dormitory, etc. The distribution of time is as follows: 8 to 9.30 A. M. class; 9.30 to 12, in the work shops. Drawing from 1 to 2.45 and work in modelling, fitting, or carpentery. Work is also done in forging and in the foundry. Of the six classes, five are for mathematics, the sixth is for history and geography. The course is for three years and the students elect their specialty in the third year only, after all have passed five months in each of the four work shops. This is looked upon by men of experience as an excellent arrangement. The special object of the school is to form workmen capable to become directors and foremen in factories and machine shops, and as a special aim to form Catholic Christians. There has been need for a long time of such a school and it is believed that this foundation has a great future before it.

Deaf Mutes.—We learn from Père Watrigant—who was much interested in Father Rockwell's "Missions to the Deaf Mutes" in our last number—that in several places in France, there are houses of retreat for the deaf mutes, both for men and for women. At our novitiate at St. Acheul of the Province

of Champagne, there is accommodation for deaf mute men wishing to make these retreats. The "Lettres de Fourvière" for March, has a summary of Father Rockwell's article, translated into French by a scholastic at Stonyhurst.

Georgetown, The Observatory.—Series II. of Father Hagen's Catalogue of Variable Stars has been published, and along with Series I. has been received with great praise. Miss Bruce sent $630 through Professor Pickering of Harvard, to the publisher to pay for the expense of printing. In announcing this to Father Hagen, Prof. Pickering writes: "I congratulate you on the good progress you are making in your excellent work. We are going to use your charts for selection of standard for faint stellar magnitude in a work of cooperation in which it is expected that the Yerkes 40 inch, Virginia 26 inch, Princeton 23 inch, and Harvard 15 inch telescopes will take part."

The well known Prof. C. A. Young of Princeton, and author of "Young's Astronomies," writes: "Your Atlas seems to me to be one of the most important and well finished pieces of astronomical work that has ever been done in that line." Prof. J. K. Rees, Director of the Astronomical Observatory of Columbia University, New York, has so much appreciated it that "He takes great pleasure in exhibiting at the exhibition and reception of the New York Academy of Sciences in April, the second volume of the Atlas of Variable Stars which they have in the library." Another letter comes from a British Officer, Colonel E. E. Marckwick of the Ordinance Department. He writes from her Majesty's Gun Wharf, Devenport: "You must allow me to congratulate you on the excellence of the maps you have published of the vicinities of Variable Stars. They are indeed beautiful, nay more, exquisite. Now that I am in England, I do not require the maps for Southern Variables, otherwise I think I should have obtained your First Section. May I ask when you hope to publish the maps in connection with the Northern Variables. I am looking out for them, as I have lately taken up the post of Ditector of the Variable Star Section of the British Astronomical Association, and such maps at present would be of the greatest use. Failing such I have had to prepare charts of the vicinity of each variable on our working list, for the guidance of those amateurs who are working in this direction. I thus know what a deal of labor is involved in settling which shall be the companion stars, and then deciding on their magnitudes."

Dr. Ernst Hartwig, Director of the Observatory at Bamberg, where the first public announcement of the projected Atlas was made four years ago, writes to Father Hagen in a letter of Oct. 25, 1899: "The receipt of the first part (Series I) of your beautiful and extraordinarily valuable work, has given me the greatest pleasure. Accept my heartfelt thanks for the gift."—Father Hagen had sent the Doctor a copy for review.

The Reviews of the Atlas (Series III) will appear in April.

German Province.—*Ansgar Albing* (Paul Matthies). The "London Tablet" of Feb. 24, has an excellent article "Purpose and Art in Fiction," in which the two novels "Moribus Paternis" and "Der Pessimist" are carefully and favorably reviewed and defended against the charge that, being tendency-novels (novels with a purpose), they are therefore not works of art. The writer of the articles concludes as follows: "It was the perusal of Albing's two books which set us thinking on the subject of 'Purpose and Art in Fiction.' No one, perhaps, of our younger writers, shows a better promise of being able usefully and harmoniously to combine the very best of each." The two novels were written in this country.

Colleges in the German Province.—In the year 1898–'99 the German Province possessed sixteen colleges (among them three seminaries and several collegia inchoata). The total number of students was 4570 (1242 boarders, 3328 day scholars). Feldkirch had 369 students, all boarders; 187 from the German Empire, 182 from Austria. St. Francis Xavier's College, Bombay, had 1359 students, all day scholars. In the collegiate department of this college there were: 32 Christians, 104 Parsees, 61 Hindoos, 9 Mahommedans, 2 Jews. In the Academic department: 712 Christians, 207 Parsees, 124 Hindoos, 95 Mahommedans, 13 Jews. From these statistics we learn that whereas about half of the Parsees and Hindoos pass from the academic to the collegiate department, only an insignificant number of Christians (32 out of 712) either care for or can afford a full collegiate education. Nearly all the Christians are Goanese. We may surmise that the excess of non-Christian over Christian students is pretty much the same in most of the large Indian colleges of our different missions; and we can imagine that Ours are not cheered by the thought that their hard and self-denying labors in tropical India are bestowed upon boys very few of whom will ever become Christians.

Holland.—An important event in the Province of Holland will be the turning over of the College of Sittard to the German Province at the end of the present scholastic year. A new college of magnificent proportions and with the best modern improvements has been erected at Nimwegen. It will be ready next September and is intended for boarders and day scholars. The College of Sittard being situated close to the German frontier will, no doubt, be liberally patronized by German students, who will be glad to receive there the education from our Fathers, which they cannot obtain in the Fatherland.

India.—*St. Joseph's College, North Point, Darjeeling,* belonging to the Belgian Mission of Bengal, has sent us its "Annual." It is elegantly gotten up, in the style of the "Riverview Alma Mater," Australia, and gives an excellent idea of the college and its surroundings. There are illustrations of the different buildings, of the athletic teams, etc. The Rector's Report tells us that the past year has been exceptionally good, the numbers being 191, of whom 173 were boarders, the largest number since the college opened. At

the Opium Examination, the only vacancy was secured by one of North Point Students and the first place taken by another at the Accounts Examination. With these two the college can count ten first places at the Public Examinations, an unparalleled success in the annals of any school in India, which is all the more creditable, as St. Joseph's, North Point, is but seven years old.

St. Joseph's College, Trichinopoly (Madura Mission of the Province of Toulouse), *Daily Communion of the Students.*—Father Hérandeau, Spiritual Father of the students in this college, has a remarkable letter in the last number of the "Lettres de Vals." After an experience at Trichinopoly of twelve years, he hesitates not to say that our Indian students should, as a rule, receive holy Communion daily. This daily Communion of the students began there in 1886 with a few and increased till there were thirty or forty daily. Then some of Ours objected, but the Father Rector supported the Spiritual Father, until to-day, of the 310 boarders, more than 200 are daily Communicants. When the number reached forty there was a notable change in the conduct of the students. The daily Communion has now become the rule, so it is no longer remarked. There is but one Mass for all, each communicates according to his devotion, and after thanksgiving in common all go to the study-hall. This regulation has been followed for the past four years and gives universal satisfaction. Many keep up this good practice during vacation, especially the larger boys between eighteen and twenty-three years of age, to the edification of their parents and acquaintances. Father Hérandeau concludes with the hope that some of our colleges in France will follow this example from India.

St. Xavier's College, Bombay.—Farewell Address of the Governor.—Lord Sandhurst the late Governor of Bombay, before leaving for England, of his accord, visited St. Xavier's and gave the following estimation of the college and the education it is giving:—

"Now boys of the St. Xavier's School, I am very glad to come amongst you once more, not to renew, but to maintain the acquaintance which I made nearly five years ago. I have watched this school with the greatest interest during the years of my Governorship. I believe you had a full complement of boys then, and I recollect the worst times when your numbers fell, I think, to the tune of some five hundred instead of twelve hundred. I recollect that there were many parents whose spirit never quailed, and who stayed in Bombay and kept their sons in school. I also recollect that the spirit of the Reverend Fathers who teach the boys, was equally strong. There are many of you who will pass many years in this school. As the Rector has said, you yield to none in loyalty to the Queen-Empress, whose devoted subjects every one of us in this room is, and I beg you to lay to heart another loyalty. It is this: Be always loyal to your own school and the precepts which are taught within these walls and you will always find them of the greatest encouragement to you as you grow up and have to struggle in the battle of life.

Let it also be remembered that in all the occupations you may individually follow, the same lines of honor, of character, of thought and of action are observed and direct every step in your lives. If you keep these precepts prominently before you, you will lead upright lives and moral, some, perhaps, with more success than others in the worldly sense, as it must always be in the great race which starts at our birth. Each of you will then know you are doing your utmost to live like honest and good citizens of the Empire to which you belong. I am indeed sorry to say farewell to you to-night. This is an informal meeting suggested by myself but a couple of days ago. I should indeed have been sorry to have left Bombay in spite of all the troubles that have overwhelmed us during the last three years now without saying a few parting words of farewell and encouragement. I shall be sorry for a variety of reasons to leave Bombay City itself. I shall long recollect the prize-givings and the organizations for entertainments, such as have been referred to by the Rector. I think it is a happy fact that on this occasion I have taken you more or less unawares. I like every now and then to visit institutions and find them as they are every day, without any modicum of preparation, which generally lends such tasteful pleasures to these entertainments. Now having said so much to you, young people, perhaps you, Reverend Fathers, will allow me to address one sentence to yourselves. It was my good fortune to spend the later years of my education in the land of Germany, from which I believe you all hail, and I passed some weeks in a German family where I found great kindness and had a happy time of instruction and of recreation alike. No one knows better than I do, the life of self-abnegation which you, Reverend Fathers, pursue, the overwhelming industry and enthusiasm and devotion which you bring to bear upon the duties which at any rate at the commencement of your careers were self-imposed, and I am sure that each and all of you are amply compensated for it by the knowledge that you are fulfilling a great duty towards these young people and, above all, to God whom we worship. Though the work may be hard and the anxieties great, you will have the satisfaction of feeling you are doing your very utmost for the rising generation. I shall always carry away a sympathetic recollection of everything connected with this school, and I shall feel proud that I have been able to claim acquaintance with a body of so public-spirited, so hard-working and at the same time, so self-denying, modest and retiring a body of men as I know you Reverend Fathers to be. (Applause.) Now I have but to say to you all my last farewell. I can assure you I do so with a very full heart, but at the same time with the utmost confidence that you will command the extreme sympathy of my successor who in a few weeks will take my place. With no less confidence in the power for good and the future success of the College I will leave Bombay. (Applause.) I wish you all farewell."

On his departure his Excellency was loudy cheered.

Jubilarians, Our for the year 1900 are :—

Diamond Jubilarians (60 years in the Society)

Brother Thomas Shanahan, 9 Jan. 1840.
Father Hippolyte Gache, 8 Sep. "

Golden Jubilarians (50 years in the Society)

Brother Martin O'Neill, 7 May 1850.
Father August. Langcake, " Aug. "
Father Stephen Kelly, 13 " "
Father John B. Gaffney, 14 " "
Father Patrick F. Healy, 17 Sep. "
Brother Thomas Ekins, 28 " "
Father Allan McDonell, " Oct. "
Father John B. Mullaly, 6 Nov. "

Keller, Father Joseph E.—The January "Letters and Notices," in the "Memoirs of San Girolamo, Fiesole," has the following account of Father Keller's last moments and of the chief events in his life.

Feb. 2, 1886. Father Joseph Keller, the English Assistant, who had been in failing health since April, suddenly became worse and asked to be anointed.

Feb. 3. Father Keller fell into his agony. Father Anderledy was constantly at his side.

Feb. 4. Father Keller calmly expired while the community were kneeling round his bed, reciting the prayers for the departing. R. I. P.

His loss was deeply felt, for he was greatly loved because of his humility, simplicity, and overflowing charity. He was a man possessed of extraordinary gifts, of remarkable prudence and foresight, and, as one who knew him well expressed it, "ahead of his generation in almost everything." He was a ripe classical scholar and a linguist of the first order, speaking all the principal modern languages of Europe.

Born in Rhenish Bavaria, in 1827, he went as a child with his parents to America, and entered the Society in the Missouri Province in 1844. His novitiate was made partly at Florissant, partly in Rome. As a young scholastic, he was almost given up for consumption, and ordained priest in 1853, without the regular course of Philosophy and Theology, to give him the consolation of saying Mass before he died. He received his profession *ob præclarum talentum gubernandi et talentum linguarum.* In spite of his weak health he taught classics several years, was Professor of Juniors and Prefect of Studies.

In 1862 he was appointed Socius to the Provincial, Father Coosmans. In 1868 he was sent by the Missouri Province as Procurator to Rome, with Father O'Callaghan, Procurator of Maryland.

On the return voyage Father O'Callaghan perished in a storm and was buried at sea. Father Keller himself was so stunned and bruised that he lay for a long time unconscious, and never fully recovered from the effects of

the shock. It is said Father O'Callaghan carried with him his appointment as Provincial of Maryland.

In 1869 Father Keller was nominated to that office, and held it till 1877. He opened Woodstock College, which had been built by his predecessor, Father Paresce, and inaugurated the WOODSTOCK LETTERS.

In 1877 he became Rector of St. Louis University, and in 1881 Rector of Woodstock College.

In 1883 he went as delegate to the Twenty-Third General Congregation, and was elected Assistant to Father General.

His piety, regular observance, and great love for holy poverty, were a continual source of edification to all San Girolamo.

Feb. 5. The Brothers of the *Misericordia* bore the remains of good Father Keller to the Church of S. Alessandro, Fiesole, where Office of the Dead was chanted at 6.30 P. M., after which the body was taken to the *Campo Santo* (cemetery) behind the Cathedral. The next day, February 6th, he was buried in the *loggiato*, where the following epitaph marks his resting-place:

Hic jacet Eduardus Josephus Keller, Sacerdos e S. J. domo Spira, qui Præp. Gen. Assessor pro Angliæ Provinciis pie obiit Fesulis ad S. Hieronymi prid. Non. Febr., MDCCCLXXXVI. ann. æt. LIX. Soc. XLII. R. I. P.

Keyser Island has been opened as a house for spiritual retreats. The following notice has been sent out:—The Reverend Clergy, our former patrons, are cordially invited to revisit the place. They will find the house renovated and the accommodations increased. Laymen are also received for retreat, especially professional men who can afford a few days leisure for putting in order their spiritual affairs, and who feel the need of seclusion from daily distraction for this important work. Young men, also, who have finished their college course, or are about to choose a career, will find a few days retreat a great help to a right choice. The house will be open for retreats all year except the first three weeks of July.

Fr. Himmel, the Superior, writes us what these improvements are: "We now have twenty-eight living rooms instead of thirteen that were available formerly. The chapel and refectory will seat thirty comfortably. The house has been painted inside and out, and steam heat has been introduced. The kitchen is moved down stairs and connected to the dining room by a dumb waiter. A new roof has been put on and the water tank moved to a more convenient place. The rooms are finished in hard wood and none of them are less than 10 x 12 and will be comfortably furnished. The yellow house which had settled out of plumb has been straightened up. The barn has been remodelled and is about to be repainted. We tried for water by boring for an artesian well but got only brackish water."

Madagascar (Province of Toulouse), *The Mission Prosperous.*—Notwithstanding the discouraging outlook a year ago, matters now look bright

for this Mission. The new converts, in spite of the threats and enticements of the Protestants, have persevered, and there have been but few defections. The inhabitants of several of these Christian villages have built their own church and school, and have commenced to contribute alms for the propagation of the Faith. Nearly all the villages which have become Catholic since the occupation by the French, support their church and their school and a great number have also a small home for the missionary.

Father Colin and the Observatory.—Honors continue to come to Father Colin. By a vote of 46 to 5 he has been made "Correspondant de L'Institut." He has rebuilt the observatory, which was destroyed during the war, and at the invitation of General Gallieni, is now engaged in determining the geographical position of the principal roadsteads, or anchoring places, on the southwest coast of Madagascar.—*Lettres de Vals.*

Mangalore (Province of Venice), *St. Aloysius College.*—From the Annual Report of this college we learn that St. Aloysius College was opened in 1880, shortly after the Mangalore Mission had been entrusted to the Fathers of the Society of Jesus. At the beginning it consisted of three classes only, viz., the two fourth classes and the fifth. In 1881 the Matriculation class was added; in 1882 it was affiliated to the University of Madras as a second grade college, and in 1887 as a first grade college. The present building on Edyah Hill, the acropolis of Mangalore, was opened in the beginning of 1885. The site for it was the munificent gift of the late Mr. Lawrence Lobo Prabhu, and the expenses incurred for the building were defrayed by collections made both in Europe and Mangalore, to which Government added a grant of Rs. 15,000. At present the Middle and High School are in the same building with the College classes, but a separate building is in course of erection for the accommodation of the latter. The secondary languages taught are Latin, Kanarese, and Sanskrit. In the B. A. course, History is the Optional Branch.

The college year ends in December and the Annual Report shows that the average attendance has been 513. There are 77 in the college department. Father John Moore of the California Mission, and one of the most faithful correspondents of the LETTERS, is Principal and Prefect of Studies. It was at this college too that Father Maurice D. Sullivan taught for some months, and was destined to be a permanent professor here had he lived. In the B. A. Degree Examinations, the college has been the past year unusually successful, passing 11 out of 15 candidates sent up in one division, and 16 out of 17 in another. The college has been severely tried the past year in losing two of its professors besides Father O'Sullivan.

An American Protestant Minister Defends the Church and the Jesuits.—The Lutheran clergyman of Mangalore went out of his way recently to attack our Fathers. He was taken up by an Italian Father, and thanks to the fairness of a Boston Minister, the Lutheran has been silenced. The Father quoted a sentence of the Boston Minister, ALL WHO FIGHT AGAINST THE

CATHOLIC CHURCH, ARE NOW, AND WILL BE FOUND FIGHTING AGAINST GOD. The Lutheran wrote to the Rev. Silliman Blagden—for such is the name of the Boston Minister and he is well known to Ours—calling him to account for this phrase and asking an explanation. Mr. Blagden has replied by an explanation and a letter, both of which, at his request, were published by our Fathers at Mangalore. In this pamphlet—a copy of which has been sent to us by Father Moore—Mr. Blagden "endorses, confirms, reiterates and would state more emphatically than ever, if it were possible so to do, all that the good Jesuit Brother [it is thus he calls the Father] quotes of the writer's articles; and also repeats again the solemn and potent warning, that ALL WHO FIGHT AGAINST THE CATHOLIC CHURCH, ARE NOW, AND WILL BE FOUND FIGHTING AGAINST GOD! AMEN." He also testifies that the "Roman Catholic Church is the Bride of Christ, the Church of God, and the Ancient Spiritual Mother of us all." Of the Society, he writes that "he has made a study of the life and works of Ignatius of Loyola, and having known Jesuits PERSONALLY for years, he is instructed and persuaded that the Jesuits, though much persecuted, defamed, denounced, and abused; still represent the HIGHEST TYPE OF SPIRITUALITY in the Catholic Church." It is evident that the answer was not such as the Minister expected and has served to silence him and his co-religionists for a time. The Rev. Silliman Blagden is well known to our Boston Fathers, as a great advocate of Christian unity, is of excellent moral character, and evidently one of those out of the Church who may be in good faith.

Father Müller's Leper Hospital.—Father Muller, who is a member of the Maryland-N. Y. Province, is still occupied at Mangalore in his charitable work for the lepers and the poor sick. He writes:—In 1890 I began the treatment of the lepers in our Asylum, and at the present moment a good number of them are lodged, fed and treated at the expense of the Dispensary. In 1896 a Hospital with twenty-four beds was added for the poor sick of South Canara. Medicines are sent at present to all parts of India, but the profits are all devoted to the maintenance of the above institutions and to provide gratis with medicines over fifty poor out-patients who daily apply for them, and to pay the salary of a Hospital Assistant who prescribes for them every day. Any donation, no matter how small, to help me to provide for the above humanitarian and charitable ends, will be thankfully received and acknowledged. This assistance is especially solicited from those well-to-do persons who apply for prescriptions, for which I charge nothing.

***Missions,** Need of English-speaking Priests.* — If our readers will look through the *Varia* of the present number, they can hardly fail to notice the plea for priests, and especially English-speaking Priests, made by the different missions. Never before were the people so ready for conversion, never the opportunities to bring this about so favorable. For this, Priests above all are needed. More than one country besides India is asking with Father

Maurice D. Sullivan "for half a million Priests." From Alaska, China, Ceylon, Egypt, India, Madagascar, Mangalore, and the Philippines, as our readers can see from the *Varia*, priests are asked for and an appeal is made to America for English-speaking priests.

Missouri Province, St. Louis University. — Scholasticate. The first quarterly disputations took place on the 28th and 29th of November, 1899. Of the theologians, the following were entered: "De Vera Religione," Father H. Goller, defender, Father A. Heitkamp and Father H. Spalding, objectors; "De Deo Uno," Mr. B. Otten, defender, Father H. MacMahon and Father C. Caldi, objectors; dissertation, "Is the Jewish Canon of the Old Testament of Esdrine Origin?" by Father T. O'Malley. The philosophers' programme on the next day was the following: "De Moralitate," Mr. A. Drathman, defender, Messrs J. Shannon and C. Garde, objectors; "De Intellectu," Mr. J. Barlow, defender, Messrs J. Ragor and D. Kavanagh, objectors; "Ex Cosmologia," Mr. M. O'Dea, defender, Messrs W. Frain and A. McCormick, objectors; illustrated lecture on "The Mechanics of Rotation," by Mr. A. Gauss.—In the second quarter of the term, the programme presented by the theologians on February 19, 1900, was as follows: "De Ecclesia Christi," Mr. C. Brusten, defender, Messrs J. Coony and E. Bergin, objectors; "De Deo Uno," Mr. J. Driscoll, defender, Messrs B. Goesse and P. Mahony, objectors; dissertation on "The Vulgate and the Council of Trent," by Mr. P. O'Donnell; historical essay on "The Council of Constance," by Mr. J. Hawkes. On February 20, the parts assigned to philosophers were carried out: "De Anima Humana," Mr. J. Ragor, defender, Messrs W. Martin and W. Doran, objectors; "Ex Cosmologia," Mr. H. Vogt, defender, Messrs A. Gauss and A. Tallmadge, objectors; "Ex Logica," Mr. R. Ryan, defender, Messrs W. Padberg and F. Meyer, objectors; experimental lecture on "The Water We Drink," by Mr. J. Morrissey.

Mr. Richard V. Ryan, whose name has just been mentioned, will, to the deep regret of his religious brethren, no more be heard nor seen in the scholastic palaestra. In less than a week after his able defence, he was seized with a mortal illness, and on the 26th of March he surrendered his beautiful soul into the hands of its Maker. He was a young man of brilliant parts, but was still more pleasing in the sight of God for the virtues which adorned the sanctuary of his soul. All feel that of our departed brother we may say with truth: "Consummatus in brevi explevit tempora multa. Raptus est ne malitia mutaret intellectum ejus."

St. Ignatius College, Chicago.—Father Henry Dumbach has been appointed Vice-Rector of the college during the enforced absence of the Rector, Father John Pahls. Father Francis Mara succeeds him as Minister.

Henry Austin Adams visited the college shortly before the Christmas holydays and gave the students an informal talk upon the life-long advantages to be derived from the education they were receiving at the hands of

the Jesuit fathers—an education no less remarkable for the variety and depth of its intellectual results than for the moral character of the foundation upon which it was so solidly grounded. Later he delivered a public lecture at Central Music Hall, under the auspices of the parish, and for the benefit of the Young Men's Sodality, upon the subject, "The Church and the Nation."

During the holyday season the students gave their annual play at the Columbia Theatre. It was entitled "The Prince and Pauper"—a dramatic adaptation, by Mr. Synnott, a scholastic of the Missouri Province, of Mark Twain's story of that name.

A Remarkable Jubilee.—On Friday October 27, our Fathers and Scholastics celebrated the jubilee of a most interesting event in the history of the St. Louis University. In 1849 cholera raged to such an extent in St. Louis that the city was decimated by the scourge. At that time the college was situated in the heart of the city and in the midst of the infected districts. As the sick were dying all around them by hundreds weekly and there appeared to be no human hope of the college escaping the cholera, recourse was had to prayer and a solemn promise was made to the Blessed Virgin, that if all those attached to the University escaped sickness, they would crown our Blessed Lady's statue with a silver crown and put up a marble slab commemorating so marvellous an event. Wonderful to relate, though the pastors had to go among the dying and the students communicated with their sick families, not a single one within the precincts of the University took sick. The statue was crowned and the slab erected. To commemorate the fiftieth anniversary of this event, a Jubilee Mass was sung in our church of St. Francis Xavier, by Father Kernion, a professor at the college in 1849, in presence of Archbishop Kain, the immediate successor of the Most Rev. Peter Kenrick, Archbishop of St. Louis at the time of the cholera visitation, and with the attendance of the students of that college whose alumni fifty years before had made the solemn promise. Father Calmer preached and told in simple clear language the story of the miraculous preservation and of the erection of the tablet. We subjoin a copy of the inscription:

S. M. O. P. N.

In Memoriam insignis beneficii per MARIAM accepti.

A. D. 1849, grassante hic peste, qua prope sex millia civum, paucos intra menses, interierunt, Rector, Professores ac Alumni hujus Universitatis, in Tanto vitæ discrimine constituti, ad MARIAM, Matrem DEI, Matrem Hominum confugerunt, votoque sese obstrinxerunt decorandi imaginem ejus corona argentea, si ad unum omnes incolumes servarentur. Placuit Divino Filio tanta in Divinam Matrem fiducia. Etenim exitiosa pestis, vetante MARIA, muros Universitatis invadere non fuit ausa; et, tota mirante civitate, e ducentis et pluribus convictoribus, ne unus quidem lue infectus fuit.

Grati MARIÆ Filii.

Consecration of Bishop Hopkins.—Rt. Rev. Frederick C. Hopkins, S. J., was consecrated titular Bishop of Athribis, Vicar Apostolic of British Honduras, in succession to Bishop Di Pietro, in our Church of St. Francis Xavier, St. Louis, on November 6. The Bishop came on from British Honduras and was consecrated by Archbishop Kain, who was assisted by Bishop Henessy and Bishop Janssen. After his consecration the new Bishop was tendered many receptions, one by the theologians and philosophers of the scholasticate, and another by the juniors and tertians at Florissant. Of all these, his Lordship has given an account in the "Angelus" for January and February, with the different addresses given to him on these occasions.

British Honduras (Mission of the Missouri Province).—The Catholics of Orange Walk, a parish under the care of Father Piemonte, inspired by the fervor of their consecration to the Sacred Heart and encouraged by the letter of Cardinal Mazzella in the name of his Holiness, determined to erect a marble cross upon a granite column in token of their gratitude. Over a thousand dollars were subscribed and the granite shaft was made in New Orleans and solemnly blessed the last day of the year. It is thirty-three feet high, the die rests upon a base of three granite steps, and upon polished side of the dies is the following inscription:—

D. O. M.
JESU CHRISTO REDEMPTORI
PATRI FUTURI SÆCULI
PRIMO DIE ANNI SACRI. M. C. M.
MAGNO POPULO CONCURSO
DEVOTISSIME
DEDICAVERUNT
A. M. D. G.

The people were summoned to the church by the booming of cannon and the ringing of bells the last night of the old year, and at half-past eleven Father Piemonte explained the religious functions about to take place. The monument was unveiled and at midnight high Mass was celebrated at the foot of the column and nearly every soul present received holy Communion. It was certainly a grand sight to witness six hundred people filled with gratitude and true devotion under the starry heavens, on the spacious plaza adorned with a hundred lights, flowers, banners and bunting, and tall palm and cocoanut branches, around the magnificent column, which poised its huge globe of granite high in the air, and pointed its marble cross to heaven in triumph of the nineteen centuries, during which the Redeemer of man had reigned on earth. All this has been done by the faithful Yucatecans and Indians of Orange Walk—a village of the bush in a far away colony, evangelized by our Fathers for years, and now showing their faith in erecting a lasting monument to the Redeemer, to which they have been incited by their devotion to the Sacred Heart.—*From "The Angelus."*

New Mexico Mission, *Albuquerque.*—On Sunday, February 25, Fathers Mulconry and Donoher of the Missouri Province, closed a two weeks' mission given to our English-speaking Catholics of this town. Many non-Catholics attended the instructive sermons of the two missionaries, and received an unbiased explanation of the Catholic faith and the teachings of mother Church. Several abjurations were the immediate result. The spiritual good derived from the mission by the parish is shown by the fact that in a congregation of 1200 souls, there were 814 Communions. The League of the Sacred Heart was reorganized, and its membership considerably increased. Four new Sodalities of the Blessed Virgin—for the boys, young men, married men and married women—were also organized with a large enrollment. The young ladies' sodality received upwards of forty new names on the list of postulants. "Never before," says the chief local paper, "in the history of this church, has a mission been so successful, and never before has such fervor been manifested by the parish as a whole. Certainly the good seed sown during the two weeks of devotion and sacrifice, has fallen upon good soil, in which it has taken such deep root, that it will only make richer the spiritual harvest."

The first Church to be Consecrated in Colorado was a new edifice just completed by our Fathers at Del Norte, 130 miles southwest of Pueblo. This took place last November, Bishop Matz officiating. The congregation is composed in great part of Spanish Americans, and they, as well as our Fathers, are to be congratulated on building so fine a church without debt.

New Orleans Mission, *College of the Immaculate Conception.* — The corner-stone of first of the new buildings to be erected for our college at New Orleans, was laid on Sunday, January 28, by Rt. Rev. G. A. Rouxel, the auxiliary Bishop. This is the first of a series of buildings to be erected around the church on Baronne Street, and is to be the junior department or preparatory school. It will have a frontage of thirty feet and a depth of sixty-five feet. The estimated cost of the building is $15,000, and the sum has most generously been donated by the Messrs McCloskey. The style of architecture will be Moresque, in keeping with the church and the building at the corner of Baronne and Common Streets.

The widow of the late Hon. Thomas J. Semmes has presented the handsome sum of $10,000 to our college in New Orleans for the chapel which is to be erected in the new college building. The chapel will be known as the Thomas J. Semmes Memorial, and will serve to perpetuate the memory of this distinguished alumnus of our college. He was President of the Alumni of both Georgetown and New Orleans Colleges at the time of his death.

Norway is one of the few countries which has never had a house of the Society, and as far as we know, there is but one Norwegian in the Society,—a convert, who to enter the Society, had to leave country and home. He be-

longs to the Mission of New Orleans, and is at present a theological student at Woodstock. We learn through him that Mgr. Falize, the Apostolic Vicar of Norway, is making great efforts to establish in that country a college of the Society. This is beset with difficulties, for by the second article of the State constitution, the Jesuits are not tolerated, so that before Ours can enter the country, this article must be abrogated. For this purpose a law must be presented at three different meetings of the national Parliament, or Storting, and be carried by a two-thirds vote. This has been attempted. Introduced in 1892, it was only in 1897 that the law abolishing the obnoxious clause could be voted on. The law proposed the admission of all religious orders—for at that time all were excluded—but the Storting divided it, and admitted by a vote of 77 to 34, all orders except the Jesuits, but the Jesuits, though they received a majority of the votes, could not obtain the necessary two-thirds. This rejection was due to odious calumnies spread against our Fathers at Madagascar, where the Norwegians have several important Protestant missions. Mgr. Falize has not lost hope and he expects before long that Ours will be allowed to open a college at Christiana. Only a few months ago, the President of the Storting wished to bring forward again the proposition of admitting the Jesuits, and was only prevented because the Storting did not wish to open a question which had been so recently voted down. This is a consoling change on the part of the legislators and shows a new spirit of toleration, as not many years ago a Priest caught in the country would have been put to death, and Catholics practising their religion deprived of their goods and banished. Another proof of this tolerance is the fact that Catholics who have their own schools are not taxed for the support of the public schools. This freedom and the noble character of the people give great assurance to Mgr. Falize of many conversions once Ours are allowed to open colleges and give missions. In a recent letter he begs for prayers that his efforts to have a college at Christiana may soon be rewarded, for there is every reason to believe that a college of the Society would there be successful and productive of much good.

Novitiate, Our New.—*St. Andrew-on-Hudson.* On Tuesday, April 10, came after being missent to Fordham, a welcome cablegram from Rome—short but sweet—"Build, MARTIN." That day Mr. Schickel, the architect, accompanied Father Provincial to St. Andrew-on-Hudson and finally settled the site of the house. Father Walsh, helped by Brother Probst, and a man and a colored lad from Frederick, is in possession—housed for the moment in the old mansion, whilst the entrance lodge is being put into trim for their abode during the eighteen months or so which the works will take.

The Philippines, *Visit of Father Algué to the United States.*—The U. S. Commissioners at Manila, were so well pleased with the scientific work of Ours, and exhibited to them by Father Algué, that on their recommendation he

was invited to visit Washington and make arrangements for the publication of his works, and settle his position as director of the Weather Bureau. He was invited to bring with him as many as he chose and all at the expense of the U. S. Government. Father Algué accepted the invitation and taking with him Father Clos, he reached San Francisco January 25, and Georgetown February 4. He has visited the Secretaries of War and of the Interior, as well as the Chief of the Weather Bureau and it has been practically settled that Father Algué shall be the head of the Philippine Weather Service and of the Observatory under pay from this Government. The plan of an Improved Meteorological and Seismical Service in the Philippine Islands has been examined and entirely approved by the Chief of the Weather Bureau, on March 26; and on March 28, it was decided by the new Philippine Commission, that it shall be put in practice when the civil Government will have the administration of the Islands. According to this plan, there will be a Central Observatory, nine first class stations, twenty-five second class stations, seventeen third class stations, and twenty seismic and rain stations. The Superior of the Jesuit Mission of Manila who owns the property, buildings, and instruments, offers the building and instruments along with trained men of experience to the U. S. Government on the following conditions:—

1. The Director of the Observatory or Chief of the Philippine Weather and Seismic Service, will be presented to the U. S. Government by said Superior for official appointment.

2. The Director and all officers will depend on the U. S. Government in the Philippines, in the same way as the Chief of the Weather Bureau in the U. S. depends on the Secretary of Agriculture.

3. The General Director is responsible for the meteorological and seismic service and will undertake the training of the employes.

4. The Observers of the 1st, 2d, and 3d, stations will be subject to the Director and no one will be appointed without previous examination and approbation by the Director.

The Director of the Observatory and the Directors of the Meteorological, Seismic and Magnetic Departments are each to receive salaries as well as their sixteen observers, mechanics, penmen, etc., who are all natives. Besides a rent is paid by the Government for the use of the observatory and the maintenance of the service.

Need of English-speaking Priests.—Greater even than at Shanghai is the need of English-speaking Priests at Manila; moreover it appeals to us with greater urgency. We learn from Father Algué, that some months ago Father Conrath of the Austrian Province, on his way to Europe from the Northern Australian Mission, which has lately been given up by our Fathers, stopped at Manila. The superiors of the Manila Mission represented to him the great need they experienced of English-speaking Fathers, and the great good he could do among the Americans, particularly the soldiers, and prevailed upon

the Father to cable to Austria for permission to stay at Manila. The permission was granted and Father Conrath is doing much good there.

Father Algué brought with him a number of works on the Philippine Islands, the result of many observations and long experience of our Fathers. These are now being printed by the Government both in Spanish and in an English translation. They are illustrated and furnish scientific data which cannot be procured elsewhere. They treat of the following subjects: Hydrography, Botany, Zoology, Mineralogy, Chronology, Cultura (Civilization), Climatology, Terrestrial Magnetism, Seismology, Orography. Besides there is an Atlas of the Islands which will be of great value and is really the only complete atlas of the country. This is now being engraved from drawings made by native Filipino draughtsmen from data furnished by our missionaries under Father Algué's direction. All this work will occupy some time, and Father Algué expects to stay here till the end of May.

Mindanao.—Father Algué brought with him from Manila the following statement, signed by General Bates. The General, who is in command at Mindanao, was astonished to hear the natives ask to have back the Jesuit missionaries. He asked them if the Jesuits did not take their money. The reply was that all the money given by them was used for churches, schools, and public works. On his return to Manila he called on our Fathers and related this fact to Father Algué, and at the Father's request, wrote out and signed the following letter, which will go far to show how false are the assertions made by the Anglican Bishop Potter, that "*perhaps* the Jesuits have robbed the people and wrung from them their lands and taxed the administration of the sacraments with a scale of exactions and impositions scandalous and outrageous." It is to this letter Father Algué refers in his reply to Bishop Potter, when he says: "In the southern islands where the Jesuit missions are, the people clearly state that neither money nor property has been taken from them by the missionaries, as is authentically proven by an important document I possess, signed on the 27th of last December, by General Bates, who took the southern portion of Mindanao." We give this letter for the sake of reference:—

Report of the Jesuit Missionaries in the South of Mindanao.—The following towns of South Mindanao, viz: Zamboanga, Isabela de Basilan, Cottabato, Polloc, Davao, and Mati, which had already been occupied by the American troops at the end of December, 1899, earnestly requested the Commander of these forces that the Jesuit Missionaries should return to their old stations in the towns above mentioned. They founded this request on the desire of their people to have their accustomed church services, and the benefits of marriage, baptismal, and burial rites, adding moreover, that the missionaries would warrant the peace and tranquility of the towns, in as much as they are on good terms with the Moors (Mahomedans), and also with the native Indians, and are thoroughly acquainted with the wants of the same.

Respectfully,

J. C. BATES, *Brig. Gen'l. Vol's.*
Comd'g. Dist. Mindanao and Iolo.

Manila, Dec. 27, 1899.

Latest News.—Father Algué informs us that our Fathers who were prisoners in Mindanao have all been set at liberty. Only one has been kept there —at Butúan—for parish work as the natives will not let him go to Manila. The students of the Ateneo Municipal belonging to the Sodality, gave recently an Academy in honor of the Apostolic Delegate, Mgr. Chapelle, at which a very distinguished and large audience was present, including the Archbishop of Manila. The Delegate expressed his satisfaction in a speech which pleased Ours very much. On February 2, he gave Communion to the sodalists. Many others besides the sodalists received holy Communion, so that it was one of the largest general Communions ever held in Manila. The examinations at the end of the scholastic year, in March, at the Ateneo, according to the newspapers, were very good.

***Rome,** Death of Cardinal Mazzella.*—At Rome, in the Collegio Germanico, on March 26, about half an hour after noon, Cardinal Mazzella died. For some time he had been suffering from a complexity of diseases and he had expected death and prepared himself for it. Father General gave him Holy Viaticum and his confessor, Father Flœck of the Society, administered Extreme Unction. He was, as Ours well know, Prefect of the Congregation of Rites and the first Jesuit ever to fill the office of Cardinal Bishop attached to the six suburban sees, his see being Palestrina. At the meeting of the Congregation of Rites on the day following his death, his Holiness, Leo XIII. presided and pronounced the following eulogium of the deceased Cardinal :—

"Antequam hodierno die conventui finem imponamus, temperare non possumus quin vobis significemus acerbam ægritudinem qua animus Noster afficitur ex immaturo obitu dilecti filii Nostri Cardinalis Camilii Mazzella, hujusce Congregationis Præfecti. Cujus doloris Nostri probe scimus habere vos omnes ex corde participes. Si enim in eo Nos amisimus consiliarium prudentia et fidelitate eximium, Ordo vester præclarum item amisit ornamentum, virum scilicet pietate, doctrina et laboribus de Ecclesia optime meritum. Animæ carissimæ et pientissimæ tribuat Christus pacem, dignumque in cælo præmium."

Father Francis Grandidier, the Assistant for France, died at Rome on February 22. He was in his seventy-seventh year and had passed fifty-four years in the Society. He was twice Provincial of the Province of Champagne, was appointed Assistant by Father Anderledy in 1889, and elected to the same office at the last General Congregation in 1892.

The Gregorian University opened the scholastic year last November with 1067 students—28 less than our number of last year. This diminution is owing to the fact, that we have been compelled to refuse registration to externs. By externs we understand those who belong to no religious order, congregation, or college, and who, with the permission of the Cardinal Vicar of Rome, live with private families or in their homes. Owing to the great number of applicants, it has been evident for some time past that this action

would soon be necessary. Two years ago we were compelled to refuse the application of sixty philosophers from one of the religious congregations. We were willing to receive a select number of them but could not possibly find place for all without prejudice to other congregations where selections have already been made. It was therefore very clear that sooner or later we would have to exclude the externs and it was deemed better to take the stand at the beginning of this year. As it is we are crowded and what will be done in the future is an open question. In the faculty of Theology we are 638; in Philosophy 334, and in Canon Law 95. At the taking of Rome in 1870, we had 711 students in the Roman College in all the faculties. When the Government took the Roman College from us in 1873–'74, we began classes in the college of Nobles, formerly the Borromean palace as it was erected by St. Charles Borromeo for his seminarians in Rome. We began in 1874 with 202 students. From that time we have increased steadily until the present number 1067 taxes the capacity of our halls. We of the Society number but 13 theologians and 18 philosophers—all belonging to the Roman Province with the exception of two from California and one from France.

The Activity of the Protestant Sects at Rome for some past has been exciting much apprehension among those who thoroughly know their methods of action. During the last ten years they have erected some twenty-two or -three new churches, and meeting houses. This, however, is the least part of the evil. Aided by the moral support of the Government and the material support of the masonic bodies, together with a goodly supply of English and American gold, they have built schools and gymnasia, formed sewing circles and co-operative societies and erected workshops and technical institutes for both sexes. On the via XX Settembre a few steps from the Quirinal palace, the Methodists have a college and a theological seminary. The work is carried on principally among the poor by inducements of clothes, food, etc. The children are collected from the streets or parents are induced to send them to one or another of these establishments; then the work of proselytism begins. To counteract these evils Fr. De Mandato of the Society has been working indefatigably during these past years. His plan is to establish in the neighborhood of these schools a Catholic school, which will give better instruction, but in the same line as that offered by the Protestant establishment. His next move is to induce the parents to withdraw their children from the non-Catholic institutions and send them to the Catholic school. The maintenance of these schools, though, implies a great outlay of funds, and money is exceedingly scarce. The holy Father helps him financially and others give what they can spare, while others give themselves to the work without any hope of earthly recompense. To the great chagrin of the Protestants, this good work thrives wonderfully. To fill their depleted ranks the Protestants make use of other expedients, such as pharmacies where medicine is given

gratis, always with the understanding that the recipients must attend Protestant instruction, etc. Father De Mandato's work surely needs every encouragement, as many do not fully realize the great evil existing in our midst.

Rocky Mountain Mission, Spokane College.—The old college—a large brick building—is being moved from its former location to new foundations near the new college. This will give more room for the students—the number of boarders having much increased of late—as the scholasticate will then be moved into the new building.—The "Annua Academia in honorem D. Thomæ Aquinatis" was given on the Feast of the Angelic Doctor by members of the scholasticate. The program was in Latin, as were the different pieces, and the faculty as well as the scholasticate took part in the "Academia."

Spain, Visit of the Protestant King of Sweden to Loyola.—It is remarkable that a Lutheran King should go out of his way to visit the shrine of St. Ignatius. Such, however, is the fact. In March, 1899, his Majesty, Oscar II. of Sweden, paid a visit of two hours to Loyola, coming expressly from Biarritz for that purpose. He pleased all by his simplicity and kindness, and in bidding good-bye to a young junior from Mexico, he shook his hand saying, "May God bless your future mission in Mexico." Our readers may judge of the state of the Church in Sweden from the description given in the *Varia* of the present number, under the title "Sweden." It is to be hoped that this visit of the King to Loyola will not be without profit in obtaining a greater freedom of worship for the children of St. Ignatius and the Catholics of Sweden.

Sweden.—Father De Stolberg of the German Province, who is in charge of the Mission of Norrkoping in Sweden, gives the following interesting particulars concerning the political status of the Catholic religion in that country.

"Lutheranism is the officially established Church of Sweden. The Catholics have parishes recognized by the State in the Cities of Stockholm, Goteborg, Malmo and Gefle. These parishes may own and acquire landed property. They receive no subsidy from the public funds; on the contrary, the Catholics are compelled to pay church taxes for the support of the Lutheran State Church. In Sweden all personal registers are kept by the parochial authorities. The above named Catholic parishes possess the right of registry with regard to those of their members who live within the parish limits. Those Catholics who live outside the parish limits, are under the official jurisdiction of the Lutheran pastors, from whom they must receive certificates of celibacy and other documents required for marriage. Marriages of Catholics may be blessed by the Catholic Priest, but the banns must be published three times in the Lutheran parish, within the limits of which the bride dwells. This

law holds good in all cases, even when both the contracting parties are Catholics, or belong to any denomination whatever. No Priest is allowed to perform the ceremony unless he has received from the parson a written certificate that the banns were duly published.

"When Catholics wish to form a parish recognized by the State, they must first obtain the King's license. But this is not all. They must apply also to the ecclesiastical authorities, i. e. both to the cathedral chapter and local clergy, without whose consent nothing can be done. Recently a petition was presented for the establishment at Norrkoping of a parish enjoying full parochical rights. The Lutheran clergy of the town made such opposition that the matter is still undecided. There are as yet but very few Catholics in Norrkoping.

"As to our hopes of obtaining greater religious freedom in the future, they are not very bright; since every law concerning religion has to be approved by the clergy of the established Church. The ecclesiastical synod which meets every fifth year, has the right to veto any such law even after it has been approved by the King and both houses of the legislature." Our German Fathers have the care of two parishes, one at Stockholm, where there are four Fathers and three Brothers, the other at Goteberg, where there are only two Fathers.

Syria, Beyrouth.—St. Joseph's University has entered upon the scholastic year with unusually bright prospects of success. There are already 40 more students than last year, and there is a notable increase in the percentage of Catholic students. The results of the examinations in the medical department could not have been more gratifying. The examiners were six in number, three having been sent from France and three from Constantinople. They were pleased and did not hide their satisfaction. All the candidates were successful, and diplomas will be conferred on the new doctors by the authorities of Constantinople.—A site has been purchased for a new school of medicine at some distance outside the city on the road to Damascus. It commands a beautiful view of Lebanon and the sea in the direction of Saida.

The Turkish Government has consented to transfer the recently converted Greek Schismatics of Homs, from the list of Schismatics to that of the Catholics. This is a move of great importance, and which will help much toward securing the perseverance of this new flock.

The holy Father has lately made a present of 500,000 francs to his Beatitude, Cyril Macaire, patriarch of the Coptic Church. One half of this sum is to be used as a foundation for the Seminary of Taktah, built by Father Jullien. The seminary has at present nine ecclesiastical students,

Zambesi, Effects of the War. — Although the territory of the Zambesi Mission does not lie within the theatre of the war in South Africa, the mission has already begun to suffer on its account. The Zambesi Mission Record for January, refers to the situation as follows: "The latest reports from our mission stations are reassuring as to the safety of our missionaries, and as to the absolute tranquillity of the natives. But from Rhodesia come the tidings that food and other things which before the outbreak of the war were at a high figure compared with prices at home, have already reached double their cost, and as the war promises to be a long and difficult business, the probabilities are that before the end we shall have famine prices in Rhodesia, and a greatly increased scale of prices even in Cape Colony. It is impossible to foretell how far the present disturbances will extend, and what consequences they will entail. We can but place our trust in God, and hope and pray that the good work among souls which has been set on foot at the cost of so many lives and incredible toil, may not be wrecked by a sudden catastrophe."

To these general remarks we are enabled to add some interesting particulars extracted from a letter of Father Johanny. The letter was written about the middle of last December at Bulawayo where Father Johanny is stationed.

"Ever since the breaking out of the war, our communications by rail and telegraph with the South are entirely cut off. This means that we have been completely isolated from the rest of South Africa for nearly two months. The mail goes by coach to Fort Salisbury, a distance of close on 300 miles, increased as far as time goes by the rains which have now commenced in earnest; from Salisbury to Beira by train, which runs only once a week, as the line is under repair; from Beira to the Cape. Hence instead of three weeks which letters took before the war to reach England, they now easily take five or six.

"Our school at Bulawayo has about forty boys, all day scholars and nearly all Protestants; there are only four or five Catholics and about as many Jews. Besides teaching in the school, we attend to the parish, to the prison and hospital, so that there is always plenty of work on hand. There should be about 400 Catholics here, but a large proportion of them are very careless about their religious duties, and never set foot in the church. This lamentable fact is partly accounted for by the smallness of the chapel, and the discomfort which the heat causes in it. It is a narrow zinc structure which was set up in the early days, and has now grown by far too small. There was question of building a decent church, but the war of course has delayed the execution of the plan. The climate of Bulawayo is really splendid. A fresh breeze tempers the heat of the day, which is quite as easy to bear as in Europe. Nights are always fresh; hence one can always enjoy a good rest. The town lies at an elevation of 4500 feet. It is laid out in American style at right angles, avenues running from east to west, streets from north to south.

It is as yet somewhat straggling; still there are in it some very substantial piles, and when the war is over, it may go ahead fast. At present business is at a standstill. At least 2000 young men, married and unmarried, have gone down South to watch the Transvaal frontier. As the white population numbered only 4000, it makes a big gap. We do not fear a Boer invasion now; at the beginning there was much more danger of it. At present the Boers are kept busy with the troops that have come from England. Moreover as the rainy season is on us, if they crossed the Limpopo, their retreat would be cut off by the swollen waters of the river.

"Father Hartmann is at Fort Tuli with Colonel Plumer, who has under him a body of some six or seven hundred men. A fortnight ago Father Messer went down the line as far as Mochudi to visit the sick troopers of whom there are so many scattered up and down. It must be confessed that people were quite unprepared for the war. Had it broken out a month sooner, the consequences might have been disastrous. Colonel Baden Powell is making a very fine defense at Mafeking; we occasionally hear from him through native runners.

"One of the consequences of the war for us is the expensiveness of life here. Our provisions come by rail from the South. This of course is now impossible. Accordingly everything has risen in price. We are living on the provisions in stock. When they fail, the Lord knows what we shall do. Meat is from two to three shillings a pound; butter from four to five shillings; paraffine nine shillings a gallon, and so of other articles; a bag of potatoes from eight to nine £. At Beira and Salisbury things are still higher. Hence our merchants for the present do not think of getting goods from the coast. The cost of transport is moreover very high. Let us hope that the war will soon be over; in the meanwhile we shall have to suffer for it. Thank God, we are all well here.

"Another danger which the war created for us, is that of an uprising of the natives. If they took the opportunity to come down upon us, the chances are Bulawayo would be blotted out, and few, if any, would survive to tell the tale. For almost all able-bodied men have gone to the front, and I believe there is not a single Maxim gun left, the only weapon calculated to stop an onrush of wild Matabeles. However, so far they have kept quiet. Their military organization is completely broken up since Lobengula's death. Moreover the rainy season has set in. They must think of their crops, if they do not wish to starve next year. Under the circumstances we trust that no harm will befall us from that quarter.

"Of military operations and movements in Natal and elsewhere, I say nothing, for various good reasons. First of all, there is a very severe censorship, and little in the way of news leaks out until long after the events. And besides, even this little reaches us very late via Beira. The cable does not

touch at Beira and cablegrams have to be brought thither by steamer from Mozambique or Delagoa. And when we get the news at last, we have to wait for confirmation, and oftentimes for denial, or watering down of highly colored accounts.

"I must not forget to mention another piece of news, a sad one for the mission. We had erected a church at Empandeni. It was only of wood and zinc, it is true, still it was a spacious building capable of holding 800 people. On the 13th of November, it was unfortunately burnt to the ground. The fire was started by a petrolium lamp which the Sister sacristan had lighted to replace the one before the Blessed Sacrament. The alarm was given at once, but the smoke prevented people from getting as far as the altar, and dry as the wood was, the whole edifice was ablaze in a few minutes. Everything has been consumed by the flames, church furniture, vestments, etc., the Blessed Sacrament even. It is a great loss for us, especially at this time. The building was not insured, as companies, I believe, are unwilling to insure any but town buildings. Instructions will have to be given as heretofore, under the trees, and Mass will have to be said in a hut."

Home News.—*A Reception to Bishop Sbarretti*, the new Bishop of Havana, was given at Woodstock on February 12. After supper addresses in Italian, Spanish and English, and a poem in Latin, were made to his Lordship, intermingled with appropriate songs and music. Mgr. Sbarretti replied in a Latin speech of thanks, with a well-timed reference to his former colleague, Father Papi.

Father Woods has been appointed to take charge of the grounds. This charge was last filled by Father Sabetti, who did so much to make the Woodstock grounds what they are.

Father Algué at Woodstock.—On Sunday, April 29, Fathers Algué and Clos visited Woodstock, and after supper Father Algué gave an illustrated lecture on the Philippines. Before the lecture a number of questions were written out by the scholastics and to these the Father gave answers. A summary of this lecture will appear in our next issue.

Professors' Publications.—During the scholastic year, which is just closing, the following notes have been written by the Professors for their classes and printed by the Woodstock Press:—

1. Father Macksey has issued "Notulæ in Cosmologiam," pp. viii., 215. He has also begun—to be finished next year—"Syllabus Notularum in Psychologiam."

2. Father Papi has issued notes on "Canon Law," 50 pp.

3. Father Hedrick has nearly ready "Learning the Office," a little book of some forty pages for the *Ordinandi*.

The Autumn Disputations took place on Nov. 28 and 29, 1899. *Ex Tractatu De Religione*, Father O'Gorman, defender; Mr. Raley and Mr. Franckhauser, objectors. *Ex Tractatu De Deo Uno*, Father Schimpf, defender; Mr. Duarte and Mr. Roche, objectors. *Ex Sacra Scriptura*, "The Received Greek Translation of the Book of Daniel," essayist, Mr. L. McLaughlin. *Ecclesiastical History*, "Abbé Boudinhon and Public Penance," essayist, Mr. Duane. *Ex Ethica*, Mr. Langan, defender; Mr. Oates and Mr. Tully, objectors. *Ex Cosmologia*, Mr. Devlin, defender; Mr. Tracey and Mr. O'Loughlin, objectors. *Mechanics*, "The Laws of Falling Bodies," lecturer, Mr. Fortier; Experimenter, Mr. R. Johnson.

The Winter Disputations took place on Feb. 23 and 24. *Ex Tractatu De Ecclesia*, Mr. Duane, defender; Mr. Sherry and Mr. Semmes, objectors. *Ex Tractatu De Deo Uno*, Mr. L. McLaughlin, defender; Mr. P. Cronin and Mr. Peters, objectors. *Ex Sacra Scriptura*, "Traces of the Desert in the Pentateuch," essayist, Mr. Lonergan. *Ecclesiastical History*, "Celibacy of the Clergy," essayist, Father Quinn. *Ex Jure Canonico*, "The Exemption of Regulars according to the Constitution 'Romanos Pontifices' of Pope Leo XIII," essayist, Mr. Twellmeyer. *Ex Cosmologia*, Mr. Emmet, defender; Mr. J. M. Cotter and Mr. Dwight, objectors. *Ex Introductione ad Metaphysicam*, Mr. Jessup, defender; Mr. McNulty and Mr. Cusick, objectors.

The Spring Disputations took place on April 27 and 28. *Ex Tractatu De Ecclesia*, Mr. Corbett, defender; Mr. Heaney and Mr. Brown, objectors. *Ex Tractatu De Deo Uno*, Mr. Schuler, defender; Mr. Rousseau and Mr. Lunny, objectors. *Ex Scriptura Sacra*, "The Historical Character of the Book of Tobias," essayist, Mr. McCreary. *Ex Jure Canonico*, "The right of Clerics to embrace the Religious State," essayist, Mr. Brosnan. *Ecclesiastical History*, "The Council of Nice — Who convoked it? Who presided over it?" essayist, Mr. Franckhauser. *Ex Ethica*, Mr. Oates, defender; Messrs. McNeal and J. A. Cotter, objectors. *Ex Cosmologia*, Mr. Davey, defender; Mr. Coveney and Mr. Guiney, objectors. *Ex Ontologia*, Mr. Toohey, defender; Mr. Ahern and Mr. Gaynor, objectors. *Geology*, "The State of the Interior of the Earth," essayist, Mr. McCaffray.

OUR ILLUSTRATIONS.

For the embossed engraving of the Arms of Loyola, which forms the frontispiece of the present number, we are indebted to the Province of Missouri. The design was drawn by Mr. Kemphues, a Scholastic of that province, now in his theology at St. Louis, and the expense of the engraving and the printing has been borne by the different rectors of the colleges of the Missouri Province.

For our illustrations of St. Beuno's, we are indebted, as for so many other favors, to the editor of the "Messenger of the Sacred Heart," New York.

In the name of our readers and our own, we desire to present to them our warmest thanks.